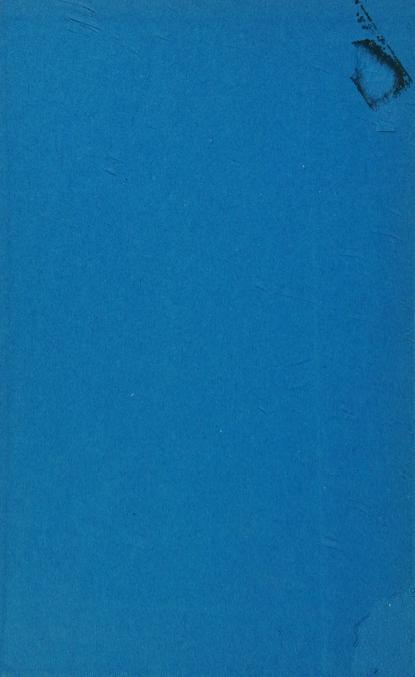
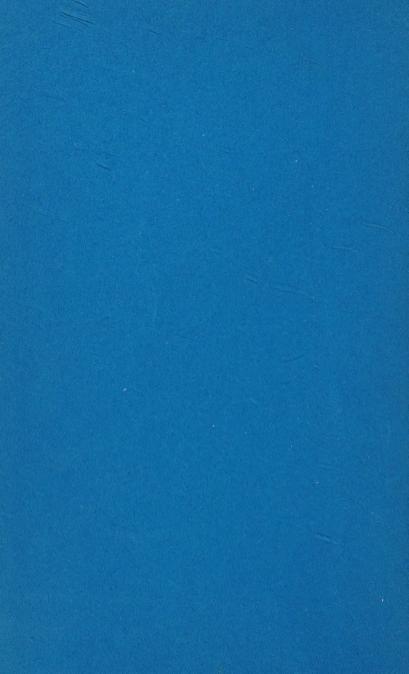
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CLARENCE H BENSON



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# THE EARTH, THE THEATER OF THE UNIVERSE



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A Scientific and Scriptural Study of the Earth's Place and Purpose in the Divine Program

# by CLARENCE H. BENSON

Author of Brief Bible Outlines, A Bible Course for Teacher Training Classes,
An Introduction to Child Study, Intermediate Curriculum for
Standard Vacation Bible Courses, The Church at Work,
The Sunday School in Action

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### AFFECTIONATELY DEDICATED

to my sainted mother, whose early instruction in Astronomy fascinated my interest and stimulated my study in this profound science.



## **PREFACE**

From a recent questionnaire responded to by ministers of Chicago and vicinity, it was observed that more were in doubt as to the authenticity of the opening chapters of Genesis than of any other portion of the Bible. Those who accepted such fundamentals as the miracles, the virgin birth, the atonement and resurrection of Christ, were inclined to reject the creation chapters. Investigation in other places has made it plain that the difficulty in accepting the teachings of Genesis has been the first point of departure of the large number today who do not accept the Scriptures in their entirety.

Yet Genesis is the foundation book of all Scripture. It is inextricably interwoven with the structure, content, facts and teachings of the remaining sixty-five books. If Genesis goes the Bible is gone. This is a simple fact which has been proved over and over again by some of the keenest thinkers of our day.

Moreover, men have not been hesitant in their conclusions about Genesis regardless of the fact that this "book of beginnings" is found to be organically and inseparably welded to the rest of Scripture when the tests of prophecy, persecution, preservation, circulation and unity have been applied. It is rejected, we are told, because it is contrary to the teaching of science.

To the writer, however, science is one of the strongest witnesses to the facts of God's Word. He who wrote the Bible also wrote the book of nature, and of necessity the

two must harmonize and corroborate each other. Moreover he believes there is no controversy between science and Scripture, but that misunderstandings and misconceptions have arisen because men are ignorant of the real facts in the case. There is much biblical material which is seldom read and less seldom taught, and the ignorance of this testimony accounts for the incorrect conclusions which have been drawn. On the other hand, there are many theories of science today which are so conspicuously displayed and so loudly proclaimed as to mislead the unthinking man to believe they are well established facts.

But it has not been the purpose of the writer so much to offer an apology for the opening chapters of the Bible, as to disclose their vital part in establishing the important place and purpose of the earth in the divine program. Evolution at its best can never make the earth more than a grain in a mountain of creation, but science proclaims this planet the theater of life, while Scripture discloses the amazing place it has already occupied in God's plan, and the marvelous and majestic position it is yet destined to fill in His future program.

Modernists may labor long to patch up this poor sincursed earth to make it a desirable habitation, but at best they make it nothing more than a tiny cell to confine the human race. Well did Colton write that life is the jailer of the soul in the filthy prison of earth, and death is its only deliverer. But the Christian makes Christ and not death his deliverer. It is in Christ that he finds emancipation from the bondage of sin and death and exaltation to princely places. The Bible is the only window through which earth's prisoners may catch a glimpse of the unlimited freedom and unspeakable glories beyond. It has been the purpose of the writer to lift up the reader to this window that he might see

some of "the things which God hath prepared for them that love him."

The first chapters were originally prepared for the ministers' meetings of Buffalo, N. Y., and later appeared from time to time in the pages of the *Moody Monthly*, as well as in stereopticon lectures in which the wonders of the heavens were pictured on the screen. While many authors have contributed to the conclusions which have been reached, there will be found original observations and reflections not suggested by other writers.

Since the publication of the first edition, the author has had access to the latest astronomical findings, which greatly strengthen the argument that the earth is the only habitable planet, and offer additional evidence of the earth's first catastrophe. Part of this material has been introduced at the conclusion of the chapter to which it relates, and the rest is inserted at the end of the book.

C. H. B.



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#### CHAPTER I

# THE EARTH, THE ONLY HABITABLE PLANET

In ancient days men were of one mind as to the center of the universe. To them its confines were limited to the objects visible to the naked eye. In those early times there was an immense difference between the earth upon which men stood, and the bright objects which shone upon it from the heavens above. The earth was vast and motionless. The stars were insignificant and incessantly in motion. Even their imaginations could not conceive of any center of importance outside the earth. All other bodies were made to revolve about it in recognition of its central supremacy. The earth was the acknowledged hub to the wheel of universal events and the all-important center of time and eternity.

With increased enlightenment these astronomical conceptions were revolutionized. Men learned that the sun was the center of the solar system, and the earth one of the least of the planets. They went beyond. What to the ancients appeared as a mere point of light, they ascertained to be a gigantic sun whose diameter was enormous and whose distance was unthinkable. With the minute measurements of the micrometer and the remarkable revelations of the spectroscope, they entered into regions inaccessible to the most powerful telescope. With these marvelous instruments they unveiled a universe incomprehensible and a creation immeasurable, in which this little earth lies lost like a grain of sand by the seaside. The earth is but a speck and the sun a spark in the vast creation that is known to the modern astronomer. So insignificant is this earth in

comparison with the universe of celestial bodies, that its removal from space would cause less commotion than the loss of a penny from the billions of dollars in the national treasury in Washington.

But with all our modern knowledge of astronomy, which reduces to insignificance our infinitesimal earth and the puny people that populate it, we have no scientific or scriptural ground, strange as it may seem, for believing that this world in which we live is anything less than the ancients imagined it to be—the center of the universe. It is the Bible that mightily magnified this grain in the mountain of creation. It is the Word of the Creator that proclaims intelligent life the first fruits of creation and makes man greater than the planet upon which he lives. Astronomy, which denies us the right to call this earth the center of the universe, fully establishes the Word of God in making the earth the theater of life. Thus, as it shall be demonstrated, we are justified in calling the earth the theater of the universe.

The outstanding reason for contending that the earth is the theater of life is the conclusive scientific and scriptural evidence that of all celestial bodies it is the only planet capable of sustaining life, but in presenting the scientific arguments that lead to such an assertion, it must be acknowledged at the outset that only life such as we know it can be considered. To speak of disembodied intelligences of which we know nothing would be irrelevant. We must confine ourselves to conditions favorable or unfavorable for the preservation of life with which we are familiar.

When we examine the physical condition that fosters life we find that it is restricted to a very thin envelope between the huge bulk of the earth and the vast regions of space. Man cannot live in the bowels of the earth, nor can he venture many miles above its surface. Not only must he have that heat of the sun which is so necessary to his existence, but also the atmosphere which is his very breath.

The two heavenly bodies that have always attracted the chief interest of men are the sun and the moon. In the present day we know too much about the sun for anybody to suppose that it can be the home of organic life, but it is not more than one hundred and fifty years ago that as high an authority as Sir William Herschel seriously suggested that it might be inhabited! He conceived that its stores of light and heat might be confined to the surface and that the sun spots were but glimpses of its solid and cooler mass. But the study of solar conditions has associated the sun spots with gigantic fiery cyclones, and our success in weighing the sun and ascertaining its density as a fraction of that of the earth would positively prove a gaseous constituency throughout its enormous bulk.

A study of the moon, on the other hand, discloses no changes as the years go by. Its hills and its vales, so conspicuous in our telescopes, stand out like tombstones to mark the passing of all fire and water from a dead planet. Every part of the moon that is visible has been repeatedly examined, measured and photographed, so that our knowledge of the topography of its visible portion is more complete than that of the earth on which we live. So near is our satellite that photographs have disclosed crater pits not more than a mile across, and narrow lines less than one-tenth of a mile in diameter. An artificial construction like the Woolworth Building in New York could not escape observation. Thus the verdict of thousands of telescopes has pronounced the moon dead by observation, while the

absence of atmosphere has decreed it lifeless by necessity. It was not always thus. There is evidence of a catastrophe in some former day of which the moon still bears the scars.

The possibility of Jupiter, Saturn, Uranus or Neptune supporting inhabitants, in the light of the latest knowledge, can be dismissed without discussion. The giant Jupiter, larger than all the other planets combined, receives on an equal area only one-twenty-seventh of the heat that reaches the earth, and as its density is only a little less than that of the sun, there is every reason to believe that its bulk is in a similar gaseous state. The infinitesimal amount of heat which we on the earth receive from Jupiter, has recently been measured. Its amount shows that the surface of Jupiter is at a temperature of 238° below zero, which is just about that at which it would be maintained by the sun's heat alone.

Mercury, the innermost planet, receives seven times as much heat as the earth, but so eccentric is its orbit that while at one point it gathers four times the earth's portion, in less than six weeks the sun's contribution has increased to eleven times that amount. Water in a liquid state, which is so necessary for life, is unknown upon its surface, for under such powerful rays evaporation must scatter every drop of moisture before it can gather upon the surface of the planet.

Venus, the earth's twin planet, is so heavily enshrouded with clouds that it is difficult to determine the actual conditions of its surface. However, it receives more than twice as much heat as the earth, and is further rendered unfit for sustaining life because of a slow rotation upon its axis.

Schiaparelli, in 1889, determined that Venus, like Mercury, always keeps the same face turned toward the sur and rotates on its axis only once during the period of its

orbit. If this is true—and this famous Italian astronomer's view has been confirmed by the more recent observations of Prof. Percival Lowell—Venus in its slow rotation would present one hemisphere cold beyond measurement and the other blasted by the continuous rays of the sun.

Because of its favorable position, Mars is better known than any other planet of the solar system. There has been much conjecture as to the possibilities of its sustaining life. Prof. Percival Lowell, with his excellent observatory at Flagstaff, Ariz., has made numerous observations together with drawings and photographs. His object has been to demonstrate the artificial nature of the so-called canals. which the scarcity of moisture upon the planet has required the inhabitants to construct in order to utilize the water from the melting snow caps at the poles. Artificial construction is argued from the apparent straightness of the lines and their distribution, while the origin of such stupendous human undertakings is explained by a necessary struggle of the populace for very existence. At best, Professor Lowell admits that the Martians are waging a losing fight for life.

But other astronomers are not so positive that the artificial appearance of these lines is anything but an optical illusion. When Mars moves further away they become invisible. In some of the latest photographs taken with the 100-inch Hooker telescope, the largest in the world, the canals did not appear at all.

Even if it were possible to establish beyond peradventure the nature and purpose of these peculiar marks, there are other conditions that would make it impossible for human life as we know it to exist upon Mars. One fixed law of astronomy is that the density of a planet's atmosphere is in proportion to the mass of the planet. If, then, Mars had an atmosphere equal to that of the earth, the fact that she is only one-ninth its mass would mean that the air at her surface would be but one-ninth as dense as that of the earth. This would mean a barometric pressure of not more than one-half that registered upon our highest mountains. The unsuccessful efforts of recent expeditions to reach the summit of Mount Everest ought to suggest the rarity of the atmosphere on the surface of Mars. Under certain conditions men might reach the summit of our highest mountains, but they could not live there, as even all plant and animal life had been left at lower levels. Mars has less than half the atmosphere of the earth at one-ninth the pressure, and because it is so much farther away from the sun it does not receive half as much heat. These features all conspire to lower the temperature of Mars below freezing and make it absolutely impossible for the maintenance of life such as exists on the earth.

Professor Campbell, director of Lick Observatory, says, "There is not a single scrap of evidence that Mars is inhabited"; while Professor Maunder, the director of the Greenwich Observatory, declares, "There is no evidence that the markings of Mars are artificial." Professor Todd, of Amherst Observatory, who has taken nine thousand photographs of Mars, asserts that there is nothing to indicate any assurance of life. Allusion has already been made to the failure of the great Hooker telescope to substantiate some of our earlier theories regarding Mars.

To sum up: There is only the remotest probability of any of the planets of the solar system outside the earth being inhabited. Life, then, requiring an atmosphere such as the size of this globe affords, and the presence of water in its liquid state—results obtained only at the earth's distance from the sun—we must logically conclude that in our solar system, or in any other system, only a planet of the size and situation of the earth relative to the sun, could possibly sustain life.

Not only are astronomers reaching negative conclusions regarding life upon the planets of our solar system, but they are now taking a step further and asserting that life is improbable, if not impossible, elsewhere in the universe. Perhaps half of our suns are double stars, whose complex motions preclude the possibility of habitable planets revolving about them. Again, most of the stars are giant, gaseous bodies, hundreds of times larger and hotter than our own sun, so that a planet like our earth could not safely approach these immensely rarefied masses and still be commanded by the laws of gravitation. Professor Tyndall says, "The theory that fixed stars have planets, is pure conjecture"; while Sir Robert Ball asserts, "No man could live an hour on any body outside of the earth." Prof. R. A. Proctor was at one time an advocate of habitable worlds, but he has now reached the conclusion that "no planet but the earth is the abode of life." Professor Maunder, Professor Townsend, and the great scientist Alfred Russell Wallace have made this subject a special study and have all reached the same decision. Dr. Wallace concludes that not only is the earth the one habitable world in all creation, but with the solar system occupies a place near the center of the universe.

The only philosophical argument that has led popular writers to imagine life on other spheres has been the economy of God. But it must be noticed that the marvelous economy of God is manifested towards men and not towards creation. God is far more concerned about man in his com-



parative insignificance than suns, constellations and systems with all their inestimable immensity. God provides all the necessities of man's life, such as light, heat, air, and water, but in every instance there is furnished infinitely more than is required. Men have argued the existence of life upon the planets on the ground that God would never have created such beautiful and massive structures to waste their presence in the depths of space. But even if the planets were inhabited, this supposition has little weight in the face of the inconceivable waste of potential energy in the universe that is evidenced every hour of its existence.

The sun each second radiates as much heat as would be given out by the burning of 11,000,000,000,000,000 tons of coal, but the earth receives only 1/2,200,000,000 of this valuable energy. Most of this amount is expended in maintaining the earth's temperature, but a small portion, about 1/1,000, is stored away by animals and vegetables, and this slight fraction is the source upon which the human race depends for its artificial heat when the energy of the sun is diminished. If this direct and indirect power from the sun were withdrawn the race would perish.

All the planets combined do not receive twenty times the earth's portion, so that all but 1/100,000,000 of the sun's preponderous power is wasted. But a drop in the bucket reaches the planets, whether they are inhabited or not. And what becomes of the inconceivable amounts of heat and light radiated by a countless multitude of suns vaster than our own? Of this incalculable, incomprehensible, and incessant waste there is none to know but God and the exalted creation upon which He has so graciously bestowed His providence.

When we multiply the tremendous power of our own sun

by the host of innumerable other suns, we stand astounded and awed at the prodigality of God. But, in marked contrast to this stupendous waste, we cannot help being astonished with God's economy in dealing with men. He has taken care to number the very hairs of their heads. He hears and answers the prayers of the humblest. He is not satisfied with the ninety and nine that are saved, but diligently, earnestly and lovingly seeks that which is lost.

And not only do we argue indirectly that the earth is the theater of the universe because of the absence of life elsewhere, but we have direct evidence in the Word of God that it is the center of His interest and the field of His program. "God so loved the world." Of course we know it was not the earth, but the inhabitants of the earth that He so dearly loved. It is inconceivable that God could ever love another people as He has the people of this world. It is inconceivable that there should be another planet somewhere in the universe whereon could be enacted the great tragedy of Calvary. Could there be another atonement of the Son of God?

Not only is the earth the present center of interest, but, as we shall see, the attention of all creation was centered in this orb in those prehistoric days when the morning stars sang together and the sons of God shouted for joy. The Scriptures also predict a coming day when our Lord shall be glorified where once He was crucified, when, "in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: in whom also we have obtained an inheritance."

The earth was, is, and will continue to be the theater of the universe. (See page 141 for New data on Chapter I.)

#### CHAPTER II

## THE CREATION OF THE EARTH

N the beginning God created the heaven and the earth." How do we know? By faith. "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear" (Heb. 11:3). This is an appeal to faith, not to reason. Reason can never discover who God is and where He came from. It can never tell when the beginning was, nor how the universe was made out of nothing, which is the meaning of the word "create." We have a good illustration of this in that passage in Job (38:1-7) where God answers the patriarch out of the whirlwind, and says, "Who is this that darkeneth counsel by words without knowledge? Gird up now thy loins like a man; for I will demand of thee, and answer thou me." First, "Where wast thou when I laid the foundations of the earth?" We are not surprised at Job's silence, and we cannot but wonder if our scientists could do any better than Job. Second, "Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner stone thereof?" We must accept the account of creation through faith, and not through reason. God reaches our reason through our faith, and not our faith through our reason; and faith finds nothing in Scripture to outrage reason.

Not only is God's testimony regarding creation accepted by faith, but by reason, as well. God is the great need of the vast creation in which we live, and consequently God is. A creature without a God! Who can conceive of such a thing? Given the creature, the Creator is a necessity. There cannot be a "here" without a "there." There cannot be a "before" without an "after." There cannot be a "creation" without a "Creator." These are all axioms, self-evident truths. The universe is a product of thought, and thought implies a thinker, and a thinker is a person. How often the astronomer comes back from an excursion into the depths of space with a feeling of awe. He has seen traces of the footsteps of God; he has heard the rustle of robes. Lord Bacon was right when he said, "It is inconceivable, this frame of the universe, without a mind."

No date is given. Time has to do with man and his history, not with the history of creation. The date in the margin of your Bible is reckoned from Adam, not from creation. We have evidence today, however, to show that an almost inconceivable period of time has elapsed since the creation of the earth. In recent years astronomers have been estimating with marvelous accuracy the distances not only of the stars, but also of the spiral nebulae, now identified as distant universes.

Dr. Edwin Hubbell, of Mount Wilson Observatory, upon whom the American Association for the Advancement of Science recently conferred the highest honors, has demonstrated these facts. Upon his most excellent photographs, better than any previously obtained, dense swarms of actual stars are visible in the outer parts of the spiral nebulae. He discovered by taking photographs night after night that some of these stars were what are called "Cepheid variables" (so named because they are most prevalent in the constellation of Cepheus). These interesting stars fluctuate in brightness, going through a period of sudden rise to bril-

liancy, and then slowly falling to dimness, in time ranging from a few hours to fifty days. At maximum they range from four thousand to eight thousand times the sun's brightness. This was the clue to the determination of the great distance of the nebulae.

Some time previous, Dr. Harlow Shapely of Harvard, had worked out a useful relationship between star brilliance and the period of these Cepheid variables. He found that if the period of variation was known, the absolute brightness, dependent only upon the temperature of the star and not upon its distance from the earth, could be determined. By a simple comparison of the absolute brightness of the star with the brightness shown through the telescope, the distance of the star from the earth is approximated. When Dr. Hubbell applied this law to the variable stars, he discovered that in the Andromeda nebula these fluctuating stars were all about 850,000 light years away. This is considerably beyond the limits of our own universe, and therefore must be recognized as a distinct and distant one.

Not only do these recent revelations tell us of a universe of universes, whose magnitude is well-nigh immeasurable, and whose majesty is incomprehensible, but it suggests the great period of time that has elapsed since God first called it into existence. Though it is possible to see the nebula of Andromeda with the naked eye, we are overawed with the thought that the object we now see is something which existed 850,000 years ago. Thus of necessity creation extends back for this vast period of time, and possibly hundreds of thousands of years earlier.

Not only did God create the earth, but His original creation was a *perfect* one. Why should not a perfect God create a perfect earth? If God existed from all eternity

He must be perfect in Himself, and if perfect He could not create anything imperfect. In fact, we are told that "God saw every thing that he had made, and behold, it was very good." There is not a suggestion in the Bible that anything that came from the hands of God was imperfect. Instead we find the words "good" and "very good" used again and again to denote the perfection of His work.

The evolutionist contends that God may have created a nebulous body but that He permitted the so-called laws of evolution to shape it into suns and systems. There are many superficial scientists today who, captivated by the seeming scholarship of evolution, are endeavoring to convince themselves, as well as everybody else, that the earth as we know it has been evolved from nebulae. It is astonishing that intelligent men should hold to evolution as an infallible doctrine and yet admit that it has never been proved. Their idea of a chance creation reminds one of the common sense reply of a plain business man, quoted by Ilion T. Jones, in his book, Is There a God? He says:

"It takes a girl in our factory about two days to learn to put the seventeen parts of a meat chopper together. It may be that these millions of worlds, each with its separate orbit, all balanced so wonderfully in space—it may be that they just happened. It may be that by a billion years of jumbling together they finally arranged themselves. I don't know. I am not a scientist, I am merely a plain manufacturer of cutlery. But this one thing I do know—you can shake these seventeen parts of a meat chopper around together in a wash tub for the next seventeen billion years and you will never make a meat chopper."

When one considers that the earth has eleven different motions, and around it revolves the moon with sixty motions of its own, and these circulate over their vast orbit about the sun without so much as the variation of a second in a thousand years, he must recognize how impossible it is to conceive that anything so mathematically accurate could have been arranged by mere accident. Man is not able to make a clock that keeps perfect time; how much less then could blind chance set in operation the forces by means of which men set their timepieces?

The evolutionist endeavors to prove his case for the development of the earth and solar system by appealing to the nebular hypothesis. This hypothesis (and it was never regarded as anything but a hypothesis), while generally accepted for over a period of one hundred years, has never been scientifically satisfactory. In recent years it has been abandoned by most astronomers for the more plausible planetesimal hypothesis. The new theory of the origin of the universe accounts for the preservation rather than the evolution of solar systems. It presupposes existence of heavenly bodies rather than clusters of nebulae, and explains the phenomena in the heavens through the collision or close contact of gigantic suns.

A clearer knowledge of nebulae in recent years has been most destructive to the evolutionary theory. In fact, evolution distinctly requires that massive bodies originate from nebulae—that is, the higher from the lower; but the very latest scientific testimony indicates that the program of the universe is just the opposite. This was first noticed in the study of Nova Auriga in 1892. After it flashed out in the northern sky it remained visible to the naked eye for two and a half months, and then rapidly declined in brightness. As the star faded from view it appeared to be surrounded by a nebula. These new stars which flash out in the heavens and then gradually fade away, are so distant that this spectacular illumination can be explained only by the collision

or close approach of two remote suns. But the important fact that their study has revealed is that a nebula invariably follows the appearance of the star and never precedes it. This conclusion was confirmed in the study of Nova Perseus in 1901, Nova Lacerta in 1911, Nova Canis Minoris in 1918, and Nova Cygnis in 1920. In every instance the inevitable nebula was visible. This has led the distinguished English astronomer, Professor Eddington, to remark, "We must regard with respect the view that nebulae are the last and not the first stage of evolution. The fact that with our instruments we have seen galactic stars turning into nebulae, ought to outweigh any amount of speculation about nebulae turning into stars."

While this is being written the papers announce the appearance of another star, Nova Pictoris, which is evolving backward or developing contrary to the program of the evolutionists. Of course evolutionists are very much exercised over the behavior of these novae and are naturally reluctant to surrender their theories to the facts in the case. But without a single observation of nebulae evolving into stars and with repeated instances of stars diffusing into nebulae—undisputed facts—it will be increasingly difficult for the evolutionists to maintain their position.

Not only do the novae contradict the theories of evolutionists, but more recent study of the galactic nebulae has led astronomers to conclude that they have no light or heat of their own and hence could not represent early stages of the evolution of a star. Professor Hubbell, in a late number of the Astro-Physical Journal, provides strong evidence to indicate that galactic nebulae owe their visibility to the illumination of dark material by hot stars in the vicinity. Prof. Norris Russell of Princeton Observatory,

acknowledged as a leading authority in star studies, wrote the author in this connection: "I see no evidence that any of the visible types of nebulae represent early stages in the evolution of a star." A person who is not in accord with the doctrine of evolution may be unpopular in these days, but it must be admitted that as far as the latest evidence from astronomy is concerned, he is scientific as well as scriptural.

For what purpose did God create His perfect earth? Scripture is not silent on this question. A little study of God's Word will explain the original purpose of this perfect creation.

What honor that in this vast universe, or universe of universes, there should be found intelligent beings of such significance as to be called sons of God? But this is the term we find in several places in the Old Testament. Invariably it refers to the angels. Now what do we know about the angels? Scripture teaches that they were the highest order of creation. They were invisible, immortal, marvelously intelligent, immaculately pure, exceedingly beautiful, and remarkably powerful. These empyreal, eternal creatures were brought into existence before the earth. In the thirtyeighth chapter of Job we are given a glimpse of their glory. God is reviewing for Job's benefit an account of the construction of the earth, His masterpiece of creation. the most significant fact in this connection is the express statement that when the majestic work was finished, "the morning stars sang together, and all the sons of God shouted for joy." Oh, no, this is not a poetic figure or a vain imagination. Recent scientific discoveries declare that "light is vocal." There is truth in that expression. "Thou makest the outgoings of the morning and evening to rejoice" (Ps. 65:8). The rapid vibration of the ether waves which constitutes light causes a singing sound, albeit our ears are not sensitive enough to hear the music.

Do you think these sublime sons of God shouted over a chaotic mass such as our evolutionists would have us think originally constituted the earth? No, it was a beautiful world that called forth this oratorio of the sons of God. But there was a special reason why these sovereign creatures should be interested in this new creation called earth. It was to be the sphere of their dominion—as well as the scene of their disaster.

Among the sublime sons that sang the Creator's praise that prehistoric day was Satan, brightest and best of God's angelic hosts. He is called Lucifer, son of the morning, and what is even more significant, three times he is actually acknowledged by our Lord to be the prince of this world. Paul calls him, "the god of this world," while John says, "the whole world lieth in the evil one." Thus there is no question about Satan's prehistoric and present relationship to this earth.

Ezekiel tells a little more about that golden period of the world before it met with its first disaster. In the twenty-eighth chapter we read, "Thou hast been in Eden the garden of God. . . . Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee."

While these words were spoken to the king of Tyre, they

were intended, without doubt, for Satan, who dominated the king of Tyre. Like many other passages in the Bible, this one has a double application. The king of Tyre had never been in Eden, nor has any other man since Adam was expelled. Satan was not only in Eden, but he was there as the anointed cherub, the one in authority, and that by divine appointment: "I have set thee so."

A beautiful world had been created for the anointed cherub. The original Garden of Eden was rich in minerals rather than in fruit. We read nothing here of trees pleasant to the sight and good for food, but the prominent feature is the covering, which Dr. Pember suggests is the pavilion or palace of Satan. This is described as being constructed of gold and of very precious stones. There is no reason for us to imagine that this glorious habitation which had been prepared for the angels, was anything like the earth as we know it. Angels are not subject to the limitations of human life, and they may well be constituted, as the passage suggests, so they could "walk up and down in the midst of the stones of fire." We have no reason to question that creatures so immaculately pure might dwell with God in His light with all its intensity and power.

The testimony to a preadamic race is corroborated in the instructions of God to Adam, "Be fruitful, and multiply, and replenish the earth." These are the identical words that were spoken to Noah after the Deluge (Gen. 9:1); and if Noah's posterity was to replace the antediluvians, then Adam's posterity was to replace a prehistoric race.

The teaching is plain that God created Satan the fairest and wisest of all His creatures, and made him prince of the world and of the power of the air. He placed him in an Eden, or garden of delight, which was far superior to the Eden of Genesis since its first ruler was perfect in all his ways when he entered it. How he lost his princely place and priceless possessions and then regained them, will be considered in subsequent chapters.

#### CHAPTER III

# CATASTROPHE VERSUS UNIFORMITY

ATASTROPHES, or divine interventions in the career of the earth, are further evidence that it is the theater of the universe. But catastrophes are not popular in these days when evolution is so extensively taught in school and seminary. In fact, the doctrine of evolution cannot be maintained if we account for the present by a catastrophe in the past. If there is sufficient evidence to prove the catastrophe of the Deluge, then evolution can no longer insist that the epitaphs of the world's greatest graveyard can be interpreted by uniformity and succession of ages.

Since the earliest days the world has explained its geological phenomena by catastrophes, and it remains for a modern generation to reject the biblical teaching for the evolutionary theory of uniformity. For more than half a century some form of the evolutionary theory has been regarded as the only adequate explanation of the origin of plants and animals as well as man himself. This theory now prevails in our educational institutions in direct contradiction to all the evidence for catastrophes. Instead of accepting the long-time belief that cataclysms have determined the early history of the earth, the idea of a gradual development among animals and plants prevails. It is generally conceded that an orderly succession of animal and vegetable life that has inhabited the world one after another during millions of years, must be regarded as the only indispensable argument in favor of evolution. According to William North Rice, the theory of a progressive evolution of forms of animal and vegetable life is absolutely dependent upon a succession of fossils in the geological stratum.

In other words, the situation today is just what Peter predicted in his prophetic picture of the last days: "There shall come in the last days scoffers, walking after their own lusts, and saying. Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished" (2 Pet. 3:3-6). Men today deliberately turn from the accepted truth of catastrophe to a pernicious delusion that "all things continue as they were from the beginning of the creation." These words of Peter are one of the best definitions of uniformity, and moreover provide the best evidence that such a doctrine would prevail in the last days.

Thirty-five hundred years ago the Bible made its own challenge as to its truthfulness: "And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him" (Deut. 18:21, 22). The inspired writer predicted that in the last days scoffers would declare that the old doctrine of catastrophism was archaic and instead they would believe that "all things continue as they were from the beginning of the creation." How marvelously the truth of God's Word is borne out in the fulfilment of this prophecy in these days,

and what better evidence could be desired as to the trust-worthiness of the Bible? On the other hand, the speculative philosophies of the modern prophet have yet to be proven. More and more it is becoming evident that the evolutionist has spoken presumptuously; we need not be afraid of him.

If Christians were asked today to name some of the foundation facts upon which their faith in Scripture rests, they would answer: fulfilled prophecy, marvelous unity, perennial persecution of its patrons, persistent preservation of its pages, supernatural power of its presence, as well as its extraordinary circulation. There would probably be few who would name science as a corroborative witness to the Bible. In fact, some may have become alarmed at the prophets who speak in the name of science and, like Uzzah of old, have stretched out their hand to keep the ark of God from tottering. But God will care for His own. Bible believers have nothing to fear from the revelations of science. He who wrote the Bible also wrote the book of nature. Of necessity the two must harmonize and corroborate each other. Indeed, there is no controversy today between science and Scripture. In reality the controversy exists between superficial scientists and faltering students of Scripture. Earnest, unprejudiced minds have not encountered insurmountable difficulties. Time has answered or will answer every problem.

The revelation of God through His Word is direct and far more gracious than His communications through nature. Only the unregenerate heart of man can explain why, especially in these days, he prefers to read about God in His works rather than in His Word. The children of Israel, God's chosen people, were peculiarly blessed in that they were to hear the voice of God from Sinai's summit and see

His handwriting engraven upon stone. But instead of appreciating this personal manifestation of God, with one voice they entreated Moses, "Speak thou with us, and we will hear: but let not God speak with us, lest we die."

And the attitude of the Israelites is the attitude of men today. Brought face to face with the amazing revelations of modern science, they say, "Let the book of nature speak to us, and we will hear; but let not the God of creation speak to us, lest we die." The whole trend of modern effort is to get away from a personal God. Men prefer to deal with creation rather than the Creator; the gift rather than the Giver. In their anxiety to substitute their doctrine of uniformity they are "willingly ignorant" of the catastrophes of which Scripture teaches.

Uniformitarians are willingly ignorant of Scripture. They intimate that in the days of the "fathers" people were foolish enough to believe otherwise, but since the fathers "fell asleep" we have learned better. While uniformitarians talk a great deal about their modern doctrines, they forget that the current doctrine of evolution will have to be confirmed by centuries of corroboratory truth before it can ever hope, scientifically speaking, to be as well established a fact as the truths of Scripture. If evolution cannot be found to be consistent with the teachings of the Bible, then the burden of proof must rest upon it rather than upon the pages of Scripture. It is well for hasty and unscrupulous men who take undue liberties with the Bible to heed the words of the late Lord Kelvin, one of the greatest of modern scientists: "I marvel at the undue haste with which teachers in our universities and preachers in our pulpits are restating truth in terms of evolution when evolution itself remains an unproven hypothesis in the laboratories of science."

The reasonings of the exponents of uniformity are contrary to the facts of the case. They say that the writers of the Bible were a product of an ignorant age and therefore could not be scientifically accurate in their statements. Such would be the case if the Bible had been written by men. They would naturally reflect the learning of their day, which would be utterly inconsistent with our present scientific information. The Bible is based upon true science and not upon the science of the Babylonians and Egyptians or even upon the scientific revelations of the present day. Now this is a very important fact that many have overlooked. Scientifically speaking, the Bible is a modern rather than an ancient document, and the only possible explanation of its marvelous accuracy is that it is not a man-made but a God-made book. It is only willful ignorance of the Bible that keeps men from seeing this marvelous manifestation of its truth.

The Bible is not a book on science. It was written for the popular mind and therefore deals with science indirectly. That is why it uses such terms as "sun rising" and "sun setting." It argues nothing against the Bible as long as we inaccurately continue to use these expressions ourselves. In fact, astronomers in strictly technical papers (and the Bible is far from being a technical book) speak of the accelerations of the sun's motion, when in reality they mean the earth's motion. As long as scientists continue to consciously err in their expressions, it is useless to criticize the popular language of the Bible as a criterion of the enlightenment of its writers. When we cease to speak of the four corners of the earth with our modern enlightenment, we may have reason to criticize such an expression in the Bible.

As we shall see in a later paragraph, the Bible provides abundant evidence that it was far in advance of the scientific knowledge of the day in which it was written.

Uniformitarians are willingly ignorant of the teaching of mythology. They can see nothing in the myths of the nations but the flights of imagination. It never occurs to them that it is possible in this day for men to strain the truth by too violent a stretch of their imaginations. But even those who "imagine vain things" in this day are not without some truth at the outset. The story follows the fact and not the fact the story. History has not built upon fable, yet many fables contain historical fact.

This is true of all mythology. Underlying the many myths of various nations there have been the actual facts. The appearance of smoke indicates the presence of fire. All myths contain some element of truth to make them acceptable, and the element of truth can only be separated from the element of imagination by substantiation in parallel accounts. Facts become common elements in traditions, but speculations do not. Our greatest fiction is based upon facts. Shakespeare drew from *Plutarch's Lives* much of the fact for his fictitious tragedies. The work of Shakespeare is only one illustration that there must be an element of fact in all fiction, and the more books of fiction we can find with a common element of fact running through them, the more we must be impressed with the certainty of that fact.

We can hardly expect the newspapers to be free from exaggeration in the daily record of events. If their source of authority is the Associated Press, for example, their accounts may tally to a word; but in the discussion of a local fire each reporter will see a different side of it, and after reading all the accounts the only fact of which we can be absolutely sure is that there has been a fire.

This is the situation in regard to early Bible history and the mythology of ancient nations that corroborates it. Mythology substantiates the six great facts of human history as they are recorded in the Bible. There is agreement as to the origin, disobedience, longevity, degeneration, destruction, and dispersion of man. On the other hand, there is not so much as a suggestion in the annals of the nations of an uneventful, orderly development of the human race. Is it not evident from these common accounts with so many diversified witnesses, that underlying their united testimony there were the awful facts that we find recorded in the Bible? The distances and dissimilarities that separate the many tribes originating these myths make it impossible that they could have copied from the Bible or that the Bible could have copied from them, but it is the best proof of underlying facts of a common origin. Setting aside for a moment any claim for definite inspiration, the Bible account is probably more circumstantial and much freer from inconsistencies than any of the others.

Instead of accusing Bible writers of securing their information from contemporary nations, it is about time for us to consider whether the ancient nations did not base their traditions upon the facts recorded in the Bible. Men say today that the Hebrews were an uneducated people, and whatever knowledge of science they possessed they must have obtained from the Babylonians and Egyptians. It is well, however, to heed the words of the great English astronomer, Professor Maunder: "We do not know how much of astronomy the Hebrews taught to contemporary

nations, but it is evident that they could not have learned anything even from the most advanced scientists of Egypt, Babylon or Greece." The Hebrews possessed no great universities, no organizations for the pursuit of learning, and they had no great mathematicians or scholars. The scientific accuracy of their writings can only be explained by the fact that they obtained their knowledge direct from God.

One of the best evidences that the prehistoric annals of the nations are based upon the facts of the Bible is that they deal with that part of the Old Testament which is chronicled as world history. This is remarkable when we consider that the Old Testament primarily is concerned with the history of the children of Israel. Only in the first eleven chapters of Genesis, containing the history of the human race, do we find the events with which the mythology of other nations corresponds, thus proving a common ancestry.

Modernists today relegate the book of Genesis to the realm of mythology, and contend that the history of the Hebrew people begins with the book of Exodus. But the world history written in the early chapters of Genesis is even better established than the annals of the Jewish people, since it is so largely confirmed by these records of widely scattered nations.

Uniformitarians are willingly ignorant that the great underlying facts in the Bible and mythology are fully corroborated by science. As has already been asserted, the marvel of the Bible is that it agrees not with the mistaken beliefs of the day in which it was written, but with all true science thus far revealed in this modern age of enlightenment.

The Scriptures abound in such illustrations as, for example, the number of the stars. Jeremiah declares that the host of heaven cannot be numbered (33:22); but Jeremiah

is not a scientist. In fact, this unscientific statement of Jeremiah must have been an object of ridicule in his day. Had not Hipparchus, the Egyptian astronomer, made an accurate count of the heavenly bodies? Had he not carefully charted 1,022 stars, and were not his observations so accurate that Ptolemy a few years later was able to add only four more? Surely the ancients could count the stars, and Jeremiah was discredited as well as the writer of Genesis.

Abraham was challenged to count the stars (Gen. 15:5). God said to the patriarch, "I will multiply thy seed as the stars of the heavens, and as the sand which is upon the seashore." But no scientist of Abraham's day would have ventured to compare the stars with the dust of the earth for multitude; yet the children of Israel were to be counted as the stars for multitude. The best the scientists of that day could provide was a paltry thousand. It is only the modern telescope which proves the scientific accuracy of this biblical statement. Our latest instruments have yet to determine the almost inconceivable and incalculable number of the stars.

No better illustration can be given of the underlying truth of all mythology and its right to be regarded as earth's earliest history, than the excavation in recent years of the ruins of Troy. For centuries men have contended that characters and places of which Homer and Virgil wrote were imaginary. With one accord they relegated the contents of these classical poems to the realms of mythology. Troy existed only in the imaginations of Homer and Virgil. But modern discoveries through excavation have convinced the world that under the heroes of the *Iliad*, the *Odyssey*, and the *Eneid* there lie some reality and truth. The marvelous

walls of Troy and their situation prove to every student of history who looks for facts and does not content himself with mere theory, that the Trojan war can no longer be called fiction, but that it actually occurred about twelve hundred years before Christ. Such walls would not have been there without a purpose. Their scale is astonishing even to modern minds; but regarded in their true historical perspective they indicate the determination of a mastermind to carry out a great plan. The remarkable work of Schliemann in unearthing the ruins and establishing the identity of the veritable Troy of Homer, has changed the point of view taken by modern scholars generally. They have a new respect for the truth and teaching of mythology.

In this time of doubt and criticism, our Saviour's words, "If these should hold their peace, the stones would immediately cry out," take on a new significance, for as the voice of those who should be supporting the Bible are raised in criticism, the archeologist's spade is constantly digging up new evidence supporting the truth of its message. The witness of the archeologist is one of the strongest endorsements of Bible statement. God foresaw the modern skepticism and gave the proofs for His Word. Hidden away in old ruins for hundreds of years, priceless treasures bearing upon the Bible have been buried in some heap of stone. Only recently have these been found; and if they had been accessible earlier no one could have read the inscriptions. The opening of these ruins and the key to their languages were left to our day of doubt. The work of Champollion on the Rosetta Stone gave us the Egyptian language, while the indefatigable labors of Sir Henry Rawlinson unlocked the secrets of the Babylonian libraries. Now from the monuments of Egypt and the clay tablets of Babylonia the

Bible is vindicated. Even to the present hour we find the spade hard at work verifying the Scriptures. During recent years all of the lands where the biblical events were enacted —Egypt, Palestine, Asia Minor and the Euphrates valley—have been echoing the excavator's pick. It behooves us to watch carefully the progress of archeological research as more and more the truth of Scripture is being corroborated.

Nor is all the testimony to the trustworthiness of the Bible confined to the field of archeology. The latest research in astronomy, geology and anthropology provides interesting evidence which it will be our purpose to introduce as we now take up the study of the earth's place and purpose in the divine program.

### CHAPTER IV

### THE EARTH'S FIRST CATASTROPHE

BECAUSE the Bible was written for men and not for angels, it is not easy for us to discover all of God's dealings with these majestic creatures with whom He has surrounded Himself as partakers of His holiness and participants of His glory. It is only from widely scattered allusions that we are able to piece together the events that in all probability took place upon the earth before man was created.

In the previous chapter it was pointed out that a glorified earth was the theme of the angels' song in prehistoric days, and that the leader of the heavenly hosts was Lucifer, the fairest and wisest of all God's creatures, upon whom the Creator had conferred the sovereign rule of the earth.

But the weight of glory was more than Lucifer could bear. His heart was lifted up because of his beauty, and his wisdom was corrupted by reason of his brightness. His beautiful surroundings and his majestic power overwhelmed him with pride. Indeed, Paul tells us that the cause of Lucifer's fall was the sin of pride. Regarding the selection of elders he warns against appointing a novice, "lest being lifted up with pride he fall into the condemnation of the devil" (1 Tim. 3:6). Isaiah graphically describes the ambition of the haughty monarch and his downfall: "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God:

. . . I will ascend above the heights of the clouds; I will

be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit" (Isa. 14:12-15). In his pride Satan imagined that he might be God. Rebellion ruled his heart, and he fell from his obedience. Then doubtless corruption appeared among his angels, which only strengthened him in his defiance and disobedience. How God bore with them; what warning and opportunities He gave; whether any availed themselves of His mercy and are now holy angels, all such questions can only be answered by conjecture from the analogy of our own race. But as we shall see later, there is no word of Scripture to indicate that grace such as man enjoys was ever offered to the angels.

What punishment will God now inflict upon these His audacious and rebellious subjects? How will their pride be punished? The first step in their punishment was the ruination of their beautiful home. The second verse of Genesis reads: "And the earth was without form, and void," It is quite evident that this rendering is misleading. The inference is that this is the first stage in the creation of the earth, when as a matter of fact it is the last stage of a perfect creation. The common misapprehension of this verse has arisen not only from the casual reader's ignorance of other portions of Scripture, but also of the meaning of the Hebrew in this particular verse. In looking over the first chapter of Genesis it will be observed that frequently the word "was" is written in italics. This is to inform the reader that in the original Hebrew it is omitted. However, there are other places in which this form of the verb "to be" is not found in italics, and the second verse is an instance of this. Now what is the explanation? When in the Hebrew it is desired to indicate the passive of the verb "to be" the word is omitted, but when it has an active significance it is always in evidence. Thus we should translate the second verse, "And the earth became an empty waste, or ruin."

In Isaiah 45:18 we find the same Hebrew words, which indicate just the opposite of the common interpretation of their use in Genesis: "God himself that formed the earth and made it; he hath established it, he created it not in vain." Now turn to Isaiah 24. In the first verse the prophet introduces his prediction of the coming desolations upon the world by calling attention to some former occasion when God had despoiled the entire earth. He carefully observes the law of apperception, speaking of the unknown in terms of the known, thus taking for granted that the people he addressed were already familiar with some previous catastrophe that had visited the earth. He says: "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabiants thereof." This could not possibly refer to the Deluge or any other great catastrophe in human history, and must be identified with the cataclysm at the very beginning of Genesis.

The use of this interesting phrase, "without form, and void," by Jeremiah, further substantiates the argument for a ruined world once perfect and beautiful. In Jeremiah 4:23-26 we read: "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger." Here is not only given a description, but also the occasion of the catastrophe. The earth became

an empty waste and its beautiful cities were broken down "at the presence of the Lord, and by his fierce anger."

The preadamic destruction of the earth seems to be graphically described in the vivid language of Job. The inspired writer contemplates with awe the scene of the wreck and ruin, once the beautiful abode of him who in madness and folly dared to harden himself against God. "He is wise in heart, and mighty in strength: who hath hardened himself against him, and hath prospered? Which removeth the mountains, and they know not: which overturneth them in his anger. Which shaketh the earth out of her place, and the pillars thereof tremble. Which commandeth the sun, and it riseth not; and sealeth up the stars" (Job 9:4-7). Peter, in speaking of the destruction of the world by the flood, and the subsequent overthrow of the cities of Sodom and Gomorrah by fire, is first careful to indicate the overthrow of the angels as earth's first catastrophe (2 Pet. 2:4).

Most of the traditions of the nations start with the creation of man, but there are several allusions which would indicate some conception of the great tragedy of the angels. Such a glimpse of the fallen angels and their Garden of Eden is recorded in the Babylonian records. They relate that the hosts of heaven were singing a song of praise when a portion of the choir rebelled. The leader took the form of a dragon, who with his entire rebel host was cast out and forbidden to return. In their stead man was created. The Greek account of the origin of man is preceded by the war of the giants (Rev. 12:7), who, when cut to pieces, resumed life in new forms.

What does science reveal in this connection? Astronomy testifies to such a catastrophe and even points out the telltale marks of its occurrence. A study of the arrange-

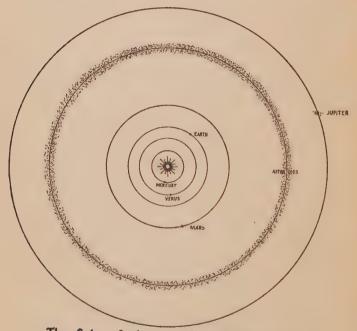
ment of the solar system indicates a plan of remarkable intelligence and mathematical accuracy. It was the astronomer Bode who first pointed this out, in 1772, in what is known as Bode's law. He reached this discovery by putting down a row of nine 4s, writing 3 under the second, and under all the others doubling the previous number. After adding the two rows together and dividing by 10, he pointed out that we had almost the true distance of the planets from the sun.

	4	4	4	4	4	4	4	4	4
		3	6	12	24	48	96	192	384
Bode's Law	.4	.7	1.0	1.6	2.8	5.2	10.0	19.6	38.8
Actual Distance	.4	.7	1.0	1.5	2.8	5.2	9.5	19.2	30.1
	Mercury	Venus	Earth	Mars	Asteroids	Jupiter	Saturn	Uranus	Neptune

Some years later La Place noted, in addition to this orderly arrangement of the planets, a marvelous unity in the movements of the sun, planets and their satellites. That these coincidences should be purely the result of chance seemed to La Place incredible, but instead of attributing them to the wisdom of an omniscient Creator, he set forth his celebrated nebular hypothesis. This was destined in the hands of the evolutionists to become the atheistic explanation of the origin and perfection of the solar system. That was in 1799. Since that date discoveries in astronomy have tended to strengthen Bode's law and weaken La Place's hypothesis.

The first evidence of this was the discovery of the asteroids. Bode left a great gap unaccounted for between Mars and Jupiter, which was bridged by Piazzi when, in 1800, he sighted the first asteroid, and more than one thousand have since been discovered in this interplanetary plane.

The finding of Uranus, in 1781, and Neptune, in 1846, still further confirmed Bode's theory and established it as a law. La Place believed that the sun was once an immense gaseous mass filling the solar system, which in time, by its revolution, threw off the various planets and gave them their movements. His theory was first upset by the dis-



The Solar System as It Appears To-day

covery that the satellites, if not the disks of Uranus and Neptune, move out of the plane of the solar system, and in the latter instance directly opposite to all the other members of the solar family. Then Prof. A. Hall, in 1877, discovered that one of the minute moons of Mars was revolving nearly three times as fast as the planet itself. Similarly it was discovered that the rings of Saturn were not moving uniformly. Later Schiaperelli pointed out that Venus, like Mercury, rotated abnormally on its axis. In very recent years moons similar to those about Mars have been discovered at a distance from Jupiter, revolving in just the opposite direction to the movement of the great planet and its satellite system.

To make the abandonment of the nebular hypothesis more complete, the astronomer Moulton and the geologist Chamberlin, of the University of Chicago, have independently demonstrated that if the solar system be converted into a gaseous spheroid so expanded as to fill Neptune's orbit and so distributed as to conform with the recognized law of gases, even with the present momentum of the solar system, it would not have a rate of rotation sufficient to detach matter from its equator. Moreover, such a rate could not be acquired until the sun had contracted well within the orbit of Mercury.

Putting together all of our present knowledge of the solar system and what we have learned recently about stars and nebulae, two conclusions may be deduced. First, it is evident that the present order of things cannot be explained by the nebular hypothesis. Second, it is evident that the solar system was not originally what it is now. However, instead of being less orderly, as evolutionists claim, it was primarily perfect, and its present peculiarities are to be accounted for by some great catastrophe. Just as the track of a cyclone can be traced by the evidence of the havoc it leaves in its wake, so the course of this destructive agent in the heavens

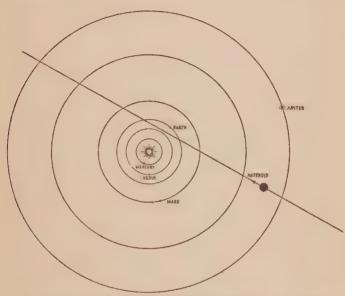
can be mapped out by the telltale marks of devastation that it has left in its course through the solar system.

The planetesimal hypothesis, to which allusion has already been made as the most logical successor to the rejected nebular theory of La Place, presupposes the existence of two independent suns coming in close contact with each other. Even at a distance of 100,000,000 miles great tidal waves would be raised upon each of them by their mutual attraction. This would cause a ferocious outburst of molten material from the two opposite sides of each sun, resulting in a spiral movement of the entire mass. This, the advocates of the planetesimal hypothesis argue, was the way our own solar system was formed. It is supposed that a massive star approaching our own sun when it was in the first stages of development, caused such a rupture as to form two opposite spiral branches from the matter contained in the sun. This matter, projected from the central mass, revolved swiftly around the parent sun, and in doing so threw off masses of matter which were ultimately formed into planets and satellites.

That such commotion could be created by the close approach of two heavenly bodies, is more than probable. Within historical time twenty-seven new stars have suddenly flashed out, and thus given evidence of distant catastrophes which cannot be explained in any other way.

While this cosmogony successfully contradicts evolution and its foundation, the nebular hypothesis, in that it presupposes as original matter, suns rather than nebulae, it requires the information from God's Word to clear up its difficulties. What the advocate of the planetesimal hypothesis holds to be the occasion of creation, the Bible declares to be the devastation of a perfect creation. Let us see how the

passing of an ancestral sun through the solar system would naturally accomplish its present irregularities and account for those peculiarities which prevent its being a perfect organism.



The Solar System as Originally Created with the Probable Path of an Ancestral Sun

First, an ancestral sun entering the solar system and crashing into a planet midway between Mars and Jupiter would have scattered it over its orbit into the many minute bodies now known as the asteroids.

Second, the attraction of Mars and Jupiter for some of these widely scattered asteroids would account for their "captured moons," as well as their peculiar behavior. Third, passing near the earth this giant sun rendered our planet an "empty waste," according to Scripture, and so demoralized the moon, as well as Venus and Mercury, that they no longer revolve naturally upon their axes.

Fourth, the numerous craters upon the moon are an evidence that vast portions of the earth may have been hurled upon it with tremendous force, thus leaving these conspicuous dents upon its surface. Professor Chamberlin contends that the craters of the moon are too deep to have been produced by meteors, while the law of chance could hardly explain their multiplication in certain regions and their absence in others. In other words, the craters of the moon were caused by larger missiles than meteors in a short and sudden bombardment. However, if we grant a disturbed and disrupted earth as the result of the passing of an ancestral sun, the huge projectiles which would be hurled from its chaotic mass would create on that portion of the moon directed towards the earth just such craters as are now in evidence. Moreover, this action was undoubtedly responsible for interrupting the independent rotation of the moon and causing it thereafter to be subject to the gravitative control of the earth.

Fifth, there was with the close approach of the two suns the creation of a new spiral motion which affected all of the planets and their moons except Neptune and Uranus. Being so remote from the center of devastation the moons of these satellites were not affected by it, and in consequence to this day they are still obedient to an old order.

Sixth, while many of our meteors have been traced to the dismemberment of comets, yet it is reasonable for us to believe that some are fragmentary portions of the planets that were more or less devastated in this disaster and that

their appearance on a clear night is a mute memorial of earth's first catastrophe.

Since writing the above, the author has had access to Professor Chamberlin's latest book, The Two Solar Families. In this work, published three weeks before his death, the distinguished geologist and astronomer reiterated his argument for the planetesimal hypothesis of the origin of the solar system, strongly urging the visit of an ancestral sun as the stimulant to the sun's disturbance. Unfortunately, this theory, which accounts for the presence of the earth, in no way explains the orderly distribution of the planets as demonstrated by Bode's law. No passing star could possibly have placed these planets in their orbits with such mathematical order and for this we must look to the master mind of an intelligent Creator. It is far more reasonable, then, to accept the scriptural account of a perfect and original creation, leaving the passing of such a disturbing element as an ancestral sun to explain its present incongruities.

In 1931 the minute asteroid Eros visited us (approached within sixteen million miles) for the second time since it was discovered. Upon its first visit, in 1901, the author was studying in the observatory of the University of Minnesota, and with other astronomers observed variations in its brilliance from night to night, and even from hour to hour. This peculiarity received special study in the observations last year, and astronomers have now concluded that this variation in the reflected light of Eros is due to the irregular shape of the body. Instead of being spherical like the earth, Eros apparently is a huge crag, and owes its peculiar shape to the fact that it is a fragment of some catastrophe. As Professor Russell writes, "The unusual orbit of Eros, so much smaller than any other asteroid, fits in with this hypothesis, suggesting that this particular fragment flew off from a collision in such a way that its motion around the sun was slower than before, making its orbit smaller and bringing its perihelion in closer to our orbit."

This new discovery affords the best evidence of some catastrophe which occasioned the dismemberment of one of the original planets.

#### CHAPTER V

# RECONSTRUCTION

To catastrophe is an accident. Something more than the law of chance is directing and controlling the stupendous energies of the universe. If there are crashes of remote suns, these cannot be called catastrophes in the sense that we are accustomed to use the word. If the earth alone is the theater of life, then only such a cataclysmic movement of the heavenly bodies as would affect the earth could truly be called a celestial catastrophe.

We have seen not only the evidences of a catastrophe in the solar system, but also the occasion for it. "The fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger" (Jer. 4:26).

However, the destruction of the beautiful sphere of their dominion was not the full punishment that was to be meted out to God's rebellious subjects. The earth became a disfigured, desolate waste because it was the place of sin, but the sinner himself was not to escape. An infinitely wise God was to devise some plan of retribution that would be just to His loyal subjects as well as to those who rose up against Him.

Since pride was the cause of the first foul iniquity that was to mar the holiness and happiness of heaven, the omniscience of God was to formulate a penalty in just proportion to the transgression. The sin of pride was to be punished by an exhibition of grace. A subordinate race was to be created and placed upon the earth. Out of the very clay of their future home new creatures were to be formed

that in the divine plan were destined to supplant the fallen angels. Although vastly inferior to those mighty and majestic creatures with which God surrounded Himself before the day of creation, they were to have dominion over the earth. Moreover, the divine instructions were, "Be fruitful, and multiply, and replenish the earth."

This truly is the understanding that the psalmist had. When we read the Eighth Psalm we gain the impression that the writer is a great astronomer. He speaks as though he had just come from one of our observatories where he had been looking into the depths of the universe through a great telescope. But David did not have access to a modern observatory. We can only understand the wisdom of his marvelous words when we recognize that he spoke by inspiration of God. But if he was inspired to look forward and see what we see, might he not also have been inspired to look back into earth's earliest ages and to reveal the hidden knowledge of those prehistoric scenes?

When the sweet singer of Israel considers the heavens and the stars, he asks—as we all might ask who know that the earth is but a grain in the mountain of creation—"What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor." But the man after God's own heart was not without an answer. There is a reason for such a marvelous exhibition of grace: "Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger." That is why God saw fit to create these subordinate sons of soil to supplant the sublime sons of sovereignty—"because of thine enemies." Pride made angels enemies of God, and in

the wisdom of God pride is to be punished by an exhibition of grace to a vastly inferior creation.

This subordinate race, created and placed upon the earth, might well be called the sons of reconstruction, for we shall now see how the entire earth is to be reconstructed for their presence. If we make a careful study of the first chapter of Genesis we will notice two interesting Hebrew words, bara and asah. The first is properly translated "create," and is used only three times. It is employed in connection with the creation of the earth, in the first verse; the creation of animal life, in the twenty-first verse; and the creation of man, in the twenty-seventh verse. In all other places the word asah is recorded, and while translated "made" has the added inference of reconstruction or made out of materials already in existence. Thus the opening chapter of Genesis describes the successive steps of the Creator as He reconstructs from a chaotic condition, the earth, once perfect and complete, and makes it a fit habitation for His new creation. man.

Few of us realize how thin is the envelope of atmosphere that sustains life. The veil of air that is so vital to the life of the human race is no deeper in proportion to the vast bulk of the earth than a coat of paint on the outside of a large building. Beneath our feet and but a few miles above our heads lie the regions of death. As John Ruskin so beautifully pictures it: "When the earth was prepared for the habitation of man, a veil of vegetation was spread between him and the gloom of the grave, and the veil of a cloud between him and the burning heat of heaven. Between earth and man arose a leaf; between heaven and man was spread a cloud." The leaf and the cloud are the signs of the habitable world. The leaf—that is to say, vegetation—

is necessary because animal life is not capable of building itself up from inorganic matter. The cloud—that is to say, vapor—is essential because the plant is likewise dependent upon it. In a physical sense man is "born of water," and any world fit for his habitation must stand out of the water and in the water (2 Pet. 3:5).

Of the blazing brilliance of the first earth we can only conjecture. It may have been in itself a self-luminous orb where the angels "walked up and down in the midst of the stones of fire." He "who maketh his angels spirits, and his ministers a flame of fire" might well have constituted these immortal creatures for dwelling in any one of the majestic suns which stud the universe. But with destruction came desolation and darkness, and out of that empty waste there was reconstructed an abode where man with his finite limitations could exist.

He who "commandeth the sun that it rise not, and sealeth up the stars," now "laid the foundation of the earth, that it should not be removed forever." How clearly the psalmist saw the creative processes! In the One Hundred Fourth Psalm he sings: "Thou coveredst it with the deep as with a garment: the waters stood above the mountains. At thy rebuke they fled; at the voice of thy thunder they hasted away. They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them. Thou hast set a bound that they may not pass over; that they turn not again to cover the earth." The thirty-eighth chapter of Job likewise contributes its description. Attention has already been called to the fact that the opening verses refer to a perfect creation, "when the morning stars sang together, and all the sons of God shouted for joy." But closely following, God's work of reconstruction is eulogized: "Who shut up the sea with doors, when it brake forth, as if it had issued out of the womb? When I made the cloud the garment thereof, and thick darkness a swaddlingband for it, and brake up for it my decreed place, and set bars and doors, and said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed? Hast thou commanded the morning since thy days; and caused the dayspring to know his place?" (Job 38:8-12).

It is interesting to note that in both passages mention is made of a thick covering spread over the earth; in fact, it is spoken of as a cloud of thick darkness. This explains why the record of Genesis states that darkness was upon the face of the deep. The sun was already in existence, having been created in the beginning, but its rays were unable to penetrate the pall of darkest night that surrounded the planet. Layer upon layer in almost infinite succession of closely packed clouds filled the atmosphere and absorbed every particle of light long before it could reach the surface of earth.

But when in the fulness of time God saw fit to commence the new creation and prepare the desolate earth for the abode of man, this dense barrier which shut out the light, began, at His high word, to disperse. Clouds still surrounded the earth and rendered invisible the heavenly bodies, but light was in evidence as it is on a cloudy day. It was not until the fourth day that the veil of cloud was finally broken and the sun, moon and stars first appeared.

When we realize that just such a condition exists about many of our planets today, we are not surprised that the earth at one time in its history should have been wrapped in swaddling clothes of cloud. In his fascinating book, The Evolution of Worlds, Professor Lowell endorses the

account in Genesis, and indicates that like other planets the earth passed through a period in which it was so covered by blankets of cloud that there was not so much as a glimpse of the sun or the stars. But when God set forth His hand to create the animal kingdom and His crowning creature, man, He first disseminated the earth's covering that the grandeur of the sun and moon might be revealed, and the beauty of the starry vault might declare the glory of God.

And now that the earth has been prepared for his habitation, man is created. The use of the word bara in this connection indicates that he was not a part of the work of reconstruction but created directly, and independent of it. True, his body was prepared from the very dust of his home, but he was to be infinitely more than a higher order of the animal kingdom. The evidence of the divine touch precludes the possibility of a bestial origin, or of man's being evolved from a lower order of creation. He was created in the image of God, and his body was endowed from the beginning with soul and spirit. In addition to sense-consciousness, given to all members of the animal kingdom, he was given self-consciousness and God-consciousness. From the very first the image of God was to be found in him in that he would have a capacity for righteousness and holiness. Here is a chasm between brute creation and the human race that can never be bridged. Evolutionists will never find the missing link that will account for the acquisition of a God-consciousness in the hearts of men.

Again, as has been pointed out by Dr. Wm. A. Williams in his book *The Evolution of Man Scientifically Disproved*, the law of increase would make it impossible for the human race to have begun before the time of Adam. With great

mathematical accuracy he has ascertained that if the Jews doubled their numbers every 161½ years since Jacob's marriage (3,850 years ago), there would today be 15,393,815, or just about the number that is generally reported. On the other hand, he points out that if the race began one hundred thousand years ago (and some evolutionists contend that it is two million years ago), even if the rate of increase was only one-tenth that of the Jewish race, the present population of the earth would be more than four quintillions—many times its present number.

Even the wiping out of the human race by the Deluge must be conceded to account for the present population at a normal rate of increase. A study of statistics indicates that the world's numbers double every 168.3 years, and the application of this ratio of increase to the family of Noah would approximately provide the present population. To calculate even from Adam's time would make our numbers very much larger than they actually are. Here is an unanswerable fact which most evolutionists have overlooked.

We must argue from the evidence already submitted that the earth was prepared for man rather than that he is a product of its development, and that the clearing of the skies on the eve of his advent was that the heavenly wonders, which he alone could appreciate, might declare unto him the glory of God.

When Paul made his celebrated address at Athens, the seat of ancient intellectual culture and art, he clearly showed his familiarity with the accepted origins of Grecian history. In quoting the line from the Grecian poet, "For we are also his offspring," he established common ground for Grecian history and biblical fact, and demonstrated that the former corresponded with the latter. These ancient sci-

entists and scholars had no bestial theories as to their origin, but rather accepted the facts that had been handed down to them from the earliest ages. Greek history begins with the war of the giants, and records later how two of these mighty creatures, Prometheus and Epimetheus (the word theus in Greek meaning god), had in charge the office of making man, and providing him and the animal kingdom with the faculties necessary for their preservation. Upon the different animals the various gifts of courage, strength, swiftness and sagacity were bestowed. When man was made, in order that he might be superior to the other animals, Prometheus went up to heaven and lighted his torch at the chariot of the sun and brought down fire to man. With the gift of fire came man's dominion over the earth.

Persian records show that the great god Ahura made the heavens in the first epoch of time, the waters in the second, the earth in the third, the trees in the fourth, the animals in the fifth, and man, separately and sovereignly, in the sixth.

The cosmogony of the Aztec Indians of Mexico is very remarkable. After the creation of the heavens and the earth, the Maker and Molder, Tepen Gucumatz, said, "The day draws near, the work is done, man is to be ennobled. He is the son of light and the child of whiteness." Then asked the Builder and Molder of man, "What think ye of your being? Your language, your limbs, are they not good?" Then they looked and saw all that were beneath the heaven and they gave thanks, saying, "Thanks to Thee, O Maker and Molder, that we have been created, that we have being."

Some tribes of the North American Indians have records which state that the Great Spirit made two figures of clay

to which he gave life by breathing upon them. The Otaheitans say that Toeroa, their god, made man of red earth, which we know is the real meaning of the word Adam.

The Norwegian gods created man out of an ash tree, and woman out of an alder. Odin gave them life and soul, Vili, reason and motion, and Ve bestowed upon them the senses, expressive features, and speech. Midgard, the garden, was then given them as their residence.

These historical records from the four corners of the earth differ sufficiently to make it impossible that one account should have been copied from another, yet they agree so conclusively in essentials as to make them positive proof of the events recorded in the Bible. It is also worthy of notice that there is not so much as a suggestion that man could have been evolved through a long process of evolution, but that his creation was separate and superior to that of the animal kingdom.

It is interesting to observe in this connection that only those creatures that have been brought into existence by a direct creative act of God are spoken of as His sons. Such were the angels, and such was Adam, who in the genealogy of Luke is so called. But Adam's natural descendants are not the special creation of God. Adam was created "in the likeness of God" (Gen. 5:1), but his descendants were born in his likeness. The Scriptures say that Adam "begat a son in his own likeness, after his image" (Gen. 5:3). Therefore, all men born of Adam and his descendants by natural generation are the sons of man, and it is only by being "born again" that they can become the sons of God in the New Testament sense (John 3:3-7). Only to those who receive Christ is this marvelous power given. These are the sons of Adam who have been born

again, but their new birth, the second birth, is called regeneration. Nothing is plainer in Scripture than the fact that the presence and power of the Holy Spirit is absolutely necessary before a son of Adam can become a son of God. It is the touch of the Holy Spirit that prepares the "new creation" (2 Cor. 5:17, R.V.).

The divine injunction to Adam was not only to replenish the earth and thus raise up a race to supplant its former inhabitants, but to assume the sovereignty of the Garden of Eden. He was commanded "to dress it and to keep it." If the Hebrew word is here translated "preserve," as it is in a subsequent chapter, it would suggest the possibility of some one coming to Adam to contest his right of ownership. It will then be easier for us to understand why Satan should seek to subdue our first parents. God had not deprived this archangel of his wisdom, though it had been changed by his fall from the noble power of a prince to the cunning devices of a great deceiver. Finding this inferior creature, Adam, over the kingdom which he once governed, have we not abundant explanation for Satan's intense jealousy and hatred, and his willingness to resort to any means to defeat God and wrest from man his lost inheritance? But God was just to Satan. Though deprived of his possession, he was not to lose his power until this inferior creation should have proved its fitness to fill his place. Are we surprised then that Satan should embrace the God-given opportunity to test out this subordinate supplanter, and torment and torture him on every possible occasion after man's pitiful failure had once more enabled him to gain possession of this earth?

### CHAPTER VI

# SATAN REGAINS THE EARTH

O one must infer that because man was created in a more lowly estate than angels, the reconstructed earth was any less perfect than the original creation. Although of a different nature and designed for a different creature, the same Master-hand molded it and passed upon it His approval. Four times in the process of His work the Creator observes that it is "good," and finally upon its completion recognizes it as being "very good."

Into this beautiful place, very unlike the earth of our present knowledge, were placed the first human parents. The climate of their lovely home was delightful, subject to no violent change. The productive soil yielded to their light labor nourishing fruits and grains which satisfied their unvitiated appetites. Their perfect organisms knew neither disease nor fatigue. The lower animals lived in peace around them and acknowledged their dominion. There was no mutual fear, for there was no conflict; and tradition says they all had the gift of speech. The obligations of religion. obedience and self-denial were as simple as their characters. They had no necessity for petition, for God had supplied every want. They had no pity to implore, no anger to deprecate. No sacrifice was required, for there was no sin for which to atone. Nothing was wanting to complete their joy, save the certainty that it would be lasting.

On this point they probably felt no fear, for what suspicion had they of the power of evil? How could they read in all the beauty that surrounded them the evidence of mightier creations? They knew not the secrets of the ground

on which they trod. They rejoiced in the flowery verdure, and saw not the ruins of a world beneath the surface. They dreamed not that the blue sea was rippling over the vast prison house of sin. Little did they suspect that the heavens above them were swarming with fallen angels and exiled spirits who had been cast out from this beautiful sphere they now regarded as their home.

But a dark day approached whose gloomy shadow is projected upon the fair page of all future time. The fateful hour draws near when Satan gains permission to prove to God that His new creation, man, is unworthy of the place and the prestige to which he has been assigned. In the temptation of Job we are admitted to the councils of heaven. May we not believe that just such a scene was enacted before the fall of Adam, and that Satan insinuated Adam's inability to resist evil? Doubtless he argued that such a weakling who would fall before temptation would not be a fit subject to take an angel's place. As God gave Satan permission to try Job, He also gave him the opportunity to test Adam.

The plan of Satan showed that God had not yet deprived him of his wisdom, though he was no longer using it for high and noble purposes. Satan decided he would not make his assault upon man with power and terror. That would drive the creatures into the arms of their Protector instead of driving them away from Him, and their earnest cries for help would quickly call down God's wrath upon him and his hellish cohorts. He would present himself in the form of a familiar animal from which they would never suspect harm.

It is not necessary to dwell upon the disastrous fall of our first parents, and the subsequent wreck and ruin wrought upon their posterity. By appealing to the same pride and flattery which had caused his own undoing, the enemy of God and the adversary of man so exalted human conceit that it forgot its humble origin and the goodness and grace that brought it into existence. The point to be noticed in this connection is that man's failure to prove his worthiness to have dominion over the earth once more brings it back into the possession of Satan. There are those who will dispute the fact that Satan is the present god of this world. but in so doing they must question the words of Jesus Christ Himself. Three times He calls him the "prince of this world," and in His temptation He clearly acknowledges Satan's claim to all the kingdoms of the world by not challenging or repudiating it. It is needless to add that there would have been absolutely no weight to the temptation if Satan had not the power and possessions to make his offer genuine.

We have now to deal not so much with the entrance of sin into the world, as its unhappy consequences. Adam and Eve have fallen, and as in remorse and shame they go out through the entrance of their home in Eden, the first volume of earth's history is closed. Innocence, happiness and paradise have passed away. The deepest roots of our modern problems and perplexities were all laid bare in the doom of the world, and it is wonderful to reflect how the first drama of human life left the indelible marks and irrefutable proofs of its occurrence. The sliding serpent, the travailing woman. the sweating laborer, and the thorny hedge stamp on the physical realm a constant proof and revelation of what happened in earth's earliest days. To reason backward from this fourfold curse, man must accept the prehistoric fall of the human race even if he ventures to relegate it to the realms of mythology.

The first part of the Edenic curse fell upon the serpent. It is an utterly changed creature. There is no other animal which shows so sharp a contrast between its keen intellectual powers and its creeping, writhing, degradation and deformity. "Be wise as serpents," the Lord instructed His disciples. But though wise because they were the instruments of Satan, they can no longer hold up their noble heads as the leaders of the animal creation; they are cursed above all cattle and every beast of the field. Our very horror of a snake is an unceasing echo of the fall.

The second curse fell upon the woman. This was no mere prophecy of woman's subordination and tragic degradation through the ages, but as the first of earth's transgressors the woman now walks first in the train of earth's mourners. Sorrow grips the very birth of man, and in the woman the curse falls upon the whole realm of emotion.

The third curse fell upon man. His was to be a life of labor and a doom of death. All economic problems, all the fret and turmoil of the labor world, all slavery and class wars and industrial revolutions are rooted here. Ever since that hour there has been a struggle for bread. We may not realize it in the God-blessed community and country where we live, but famines in India, famines in China, famines in Russia constantly speak of thousands of dying and tens of thousands who never know what it is to have enough to eat. The human race feeds upon an accursed soil and daily renews its dying frame. But the repair is never equal to the exhaustion, and in only a little time the machinery of life gives out and the dust returns to the earth as it was. In Adam there is nothing but death. We never see a corpse but we see the curse.

The fourth curse was upon the earth. Man's tragedy is

not due to his being made of dust, but the dust's tragedy is due to man's being made of it. As the veil of vegetation was first prepared for man's reception, it was the first to be tarnished with man's disgrace. God said to the guilty pair, "Cursed be the ground for thy sake . . . thorns also and thistles shall it bring forth to thee." We are not to suppose that he who was appointed to dress and keep the garden was to live a laborless life, nevertheless, his work was not to be burdensome, while it was free from all forms of opposition. The essence of this curse was the multiplication of thorns and thistles until they became noxious to man and beast. Elsewhere in Scripture they are spoken of as calamities. Job and Isaiah alluded to them as judgments (Job 31:38-40; Isa. 7:23-25), while our Lord speaks of them as injuries (Matt. 13:7). They are a token of God's original displeasure against sin, so that the sight of them should recall to us the sin in Eden and God's continual hatred of iniquity.

There is one peculiarity of weeds which bears out this terrible truth. To the thoughtful mind the question must occur, Have the plants we call weeds always been weeds? If not, where did they come from? Weeds are never found on ground that has not been disturbed by man. They are never discovered in woods or in wilds. They follow in the train of man and show a predilection for his haunts. Let weeds grow in soil that has reverted to its original wild condition, and they will soon be over-powered by the surrounding vegetation of mosses and grasses. It is evident then, that thorns and thistles have been a noxious appendix to the movements of man from his earliest hours, and the years of development have not enabled him to shake it off as

easily as evolutionists would have him dispose of his ancient environments.

Accounts of the fall of our first parents, and the sorrows that followed it, are to be found among the records of nearly every nation. In fact, traditions of paradise lost are almost universal in the human family, while there is not so



much as a suggestion that the human race reached a higher level by a process of development.

It is most interesting to note that so forcefully did the first great epochs in the history of man impress the earliest inhabitants of the earth, that they pictured these awe-inspiring events as appearing in the heavens. When we look up into the sky we still can see in the figures of the constellations memorials of the events recorded in the first ten chapters of Genesis.

Those who have had access to an old star chart possibly have seen the fanciful figures that the ancients imagined were outlined by the various groups of stars. Of course the figures were imaginary, but note the great underlying facts that prompted the ancients to commemorate in this way their occurrence. This is interesting in view of the fact that astronomers still identify these constellations by the names ascribed to them fully twenty-seven hundred years before Christ. Professor Maunder has pointed out that more than one-third of the constellation figures appear to have a close connection with the chief incidents recorded in the first ten chapters of Genesis. "If we include the Hare and the two Dogs as adjuncts of Orion," he says, "and the Cup, as well as the Raven together with Hydra, then twentytwo out of forty-eight constellations are directly or indirectly so connected." And in this picture gallery of the constellations no event is reiterated more frequently than the garden scene. The presence of the serpent and the promise of the Redeemer are suggested by such constellations as Ophiuchus, Hercules, Draco, Scorpio and Hydra. Ophiuchus (the serpent-holder) and Hercules (conqueror) are distinct memorials of the immortal Son of the woman who should crush the serpent's head. It is evident that those who used the stars to outline the great epochs of history considered the promise of the Deliverer, the Seed of the woman who should bruise the serpent's head, so significant that they devoted the largest part of the sky to its commemoration. Dr. John Kitto, in *Bible Illustrations*, has collected some remarkable records of the fall of man. The ancient Persian book called the Budehesh, is the story of the fall of man through the temptation of a serpent, very much like the Mosaic account.

The Chinese believe that man was originally innocent, happy, and dutiful to the gods, but a desire for knowledge and the temptation through his wife overcame him, so that he lost his self-control and spiritual life. The lower animals then became his enemies. The length of his life was shortened, and spontaneous production on the earth ceased.

The Hindu sacred writings represent the tree of life as bearing the fruit of fire, but when Kali, the devil, tempted man to steal the fruit and thus learn the use of fire, their god, enraged at their impiety, shortened their lives and subjected them to innumerable evils.

There was a remarkable ceremony in the worship of the Roman deity Bacchus, where the god in a chariot was drawn by lions and other wild beasts, while many attendants with serpents in their hands waved them frantically, shouting, "Eva, Eva." Upon antique bas-relief and gems is chiseled the scene of a man and woman standing disconsolately under a tree, and at a little distance a majestic appearing person sitting upon a rock strangling a serpent.

According to Greek records man was created sinless and happy, but Prometheus stole fire from heaven and man learned its use. Prometheus was punished by being chained to a rock, where vultures daily fed on his liver, which is perhaps typical of God's curse on the serpent and the temporary chains with which he will be bound in torment. Man was punished with the gift of Pandora and her mysterious box, which curiosity prompted her to open, in disobedience

to a specific command, and thus let out all the evils and troubles which now pervade the earth. Pandora managed to slam down the cover in time to preserve Hope.

What was this Hope that the Greeks believed the woman still retained in her mysterious box? Was it not the marvelous message that God gave to Eve of the coming Redeemer? Was it not the Messiah who in the fulness of time would be born of woman and deliver the human race from the bondage of sin and Satan by crushing the serpent's head?

Both men and angels have now fallen from the estate in which they were created. Now what will God do? He will punish pride with greater grace. The fallen angels as well as fallen humanity will be punished by an exhibition of grace to be manifested in Jesus Christ.

It is well for us to ask the question, Why did not God pardon the fallen angels? Perhaps you would reply that their sin was greater than that of men. But would this be entirely true? Their guilt is great in their audacity to be the first to rebel against God, and their ceaseless activity to draw others into their condemnation. But these fallen creatures know nothing of mercy. Justice has cast them out, and no Saviour, no gospel, no place for repentance have been given to them. Is this not a thing of wonder?

Satan never rejected free grace and dying love. He never struggled against the Holy Spirit. He never refused the pardon of God. These supreme pinnacles of wickedness are reached only by men who are hearers of the gospel of peace and have cast its precious message behind their backs. It is a marvel that God should deal in mercy with men who act so wickedly and yet never granted mercy to the angels!

Again, it is evident that God did not turn from angels because they were less valuable than men. If God had wanted one of the two races to be employed as His servants, the best would have been chosen, and these are not men but angels. In their intellectual faculties and extent of their power, angels are far superior to men, and their downfall must have made a great gap in heaven. Angels can do infinitely more for God than men, and yet God has not chosen to restore them.

Nor can we say that the angels would be less lacking in appreciation. Men have never known heaven and consequently cannot feel the loss of it as can those who have been there and have fallen from it. We are like poor people who have always been poor; but the angels have been in glory and are therefore like wealthy persons who have been impoverished. Hell to the angels is simply to be out of heaven.

Furthermore, we cannot say that God turned away from the angels because they were less dangerous. If the Almighty had been intimidated He would have offered pardon to His greatest enemy first. If heaven was in danger of being overthrown by the principalities and powers of darkness, God would not have made overtures to mere flesh and blood. Bad as men are and great enemies of God as they become, they are not capable of the mischief and violence of these invisible, immortal creatures.

Finally, we cannot say that God turned from the angels because it was more difficult to pardon them. To restore angels was far more easy and agreeable to the plan of salvation than to exalt fallen man. The plan of salvation could have been carried out much more easily with the

angels. For Christ to become a man was far more humiliating, far more degrading than to descend to the plain of angels. And yet, involving as it did the incarnation of the Son of God and His death to make atonement, the infinitely gracious God condescended to have compassion upon men and not fallen angels.

Oh, it is mysterious! It is marvelous! Such amazing grace! "He took not on him the nature of angels; but he took on him the seed of Abraham" (Heb. 2:16). The manifestation of God's grace in making the earth a universal scene of punishment is the only explanation of the meek and lowly Saviour. It was a wonderful thing that out of a multitude of heavenly bodies God should select this one as the sphere of His special interest. It was even more wonderful that God should condescend to dwell with man upon the earth. But the greatest marvel of all was that God should become the lowliest embodiment of humility. "Christ Jesus, who, being in the form of God, counted it not a prize to be on an equality with God, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross" (Phil. 2:6-8, R. V.). "As the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil" (Heb. 2:14). Lucifer had said, "I will ascend above the heights of the clouds; I will be like the most High." Christ, although equal to the Most High, condescended to be despised, unesteemed, and rejected of men, and to say of Himself, "I am meek and lowly in heart; learn of me." Satan's promise to our first parents as a reward for their disobedience was, "Ye shall be as gods." The Son of God, who was obedient even unto the death of the Cross, said again and again, "Every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

#### CHAPTER VII

#### DEGENERATION

TOTHING is clearer in the teaching of history than that God does not execute justice speedily. He is "longsuffering, and plenteous in mercy and truth." Yet the very delay of a merciful God to execute justice served to accentuate rather than curb crime. While judgment lingered evil doers were to wax worse and worse, until the cup of iniquity was filled to overflowing. Several decades were to pass before Eve in sorrow should bring forth children, and centuries were to elapse before Adam would experience physical death. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil" (Eccles. 8:11).

When Cain was born, his mother said, "I have gotten a man from the Lord." Perhaps she believed that he was the promised Redeemer who should crush the serpent's head and restore to the human race the lost garden and the earthly dominion. But the first son of woman proved to be "of that wicked one, and slew his brother." From the day that the first-born of man went out from the presence of his parents a murderer, the wickedness of man was to increase until those awful days of vice, vulgarity and violence were finally to usher in earth's second catastrophe. There are three striking characteristics of the age of degeneracy that preceded the flood.

In the first place it was an age of longevity. Out of the nine men whose ages are recorded, one reached to nearly a thousand years, and the average life of the entire number was 912 years. It is difficult to appreciate fully all

that is entailed in the longevity which men enjoyed before the Flood. Adam's lifetime alone covered more than oneseventh of all the period of human existence on the earth from the beginning of the world up to the present time. The combined lives of Adam and Noah, with a gap of only 126 years between them, covered 1880 years, and embraced nearly one-third of the whole period of human history.

According to Sidney Collett, during the lifetime of Adam the population of the world might well have reached twenty millions, while before Cain and Seth passed away it might have been more than one hundred and thirty-six millions. A rapidly increasing population seems to be exactly what was intended in God's decree to Adam, "Be fruitful, and multiply." It was His gracious purpose to make of one blood all nations of men that dwell upon the face of the earth, and thus He decreed that the length of life should be many times that of the three score and ten years to which the world has long since been accustomed.

The longevity of the antediluvians has been considered incredible, and many efforts have been made to explain it away. Some have contended that these years were in fact only months, but the inconsistency of this argument is quickly seen when we recognize that according to this computation the patriarchs would have been mere children when their sons were born. One of the strongest arguments in favor of recognizing the ancient year as of equal length to the present is that the reduction in the length of life took place subsequent to the universal judgments of God. After the Deluge the average drops below five hundred, while in the period between the confusion of tongues and the birth of Abraham, the average life is not more than two hundred and twenty-five.

This gradual reduction throughout the early centuries and even down to the present time, when viewed in connection with the divine law of longevity and universal judgment, does not permit any other explanation of ancient longevity except that the ravages of sin had not yet shown their effect upon the race. There were undoubtedly influences in the earth and air at that period which, combined with the superior vitality of a newly created race, produced results in the physical nature of man impossible at the present time. We may also remember in this connection that the use of animal food and intoxicating drink is not mentioned until after the Deluge. The undue stimulus to the nerves and the increase of arterial action consequent upon the use of meat, together with disease engendered by taking into the system the flesh of animals themselves imperfect in health, and still more the use of narcotic stimulants, may have greatly facilitated the process of decay and dissolution.

The longevity of primeval generations is corroborated by many ancient traditions. Josephus, the Jewish historian, could appeal to them. After stating the particulars in conformity with the Mosaic account, he says: "I have for witnesses to what I have said all who have written antiquities both among the Greeks and barbarians. Manetho, who wrote the Egyptian history, and Berosus, who collected the Chaldean monuments; Moochus and Hestiæus; and besides these, Hieronymus the Egyptian, and those who composed the Phœnician history assent to what I here say. Hesiod also, and Hecatæus, Hellanicus and Acusilaus; and besides these, Ephorus and Nicolaus relate that the ancients lived a thousand years."

This appeal shows that such accounts were actually possessed, although most of them have been lost to us. The

Chaldeans believed there were ten antediluvian kings whose lives were prolonged thousands of years. The Hindu writings mentioned ten wonderful men as the ten fathers whose lives were of incredible length. The Persian sacred books state that the Aryan race began with the reign of ten men of the ancient law who lived on Homa, the pure water of life, and preserved their sanctity. The Chinese begin their history with the lives of ten divine men who were the first emperors. The Scandinavians believed in the ten ancestors of Odin; while the Arabs say that ten kings ruled over the Adites, the primordial people of their country. All these records substantiate the account of the ten patriarchs mentioned in Genesis.

The second characteristic of the Antediluvian Age was the marvelous development of civilization. We read of the firstborn, that when he went into exile "he builded a city, and called the name of the city, after the name of his son, Enoch." In considering this fact we must not forget the important evidence it affords that houses were earlier than tents; towns than encampments. The Bible is very plain in its teaching that cities and civilization preceded the nomad life. Tent-dwelling is ascribed to a later period. Now this is not the course which an evolutionist would take in recording the progress of mankind. He would have man advance progressively from the country to the city, and from the savage to the civilized state. But in the true record, the first-born man builds a city, and the tent comes later. It was not until thirteen centuries later that we are told of the birth of Jabal, who "was the father of such as dwell in tents, and of such as have cattle." Undoubtedly there had been shepherds before, but it was not until the time of Jabal that large portions of land were set aside for

the purpose of breeding and feeding cattle and sheep. Herding became a favorite occupation, and the care that it required drew men out from the cities, so that for a portion of the year, at least, they dwelt in tents and movable structures. This is a mode of later life frequently brought to our attention in the Scriptures, it being essentially that of the patriarchs, whose history occupies the greater portion of the book of Genesis.

But it must not be forgotten that Abraham was called out from the city of Ur and "by faith he sojourned in the land of promise, as in a strange country, dwelling in tents (R.V.) with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God" (Heb. 11:9, 10). Abraham left the city to become a herdsman, and his posterity were to follow in his footsteps until such a time as they would conquer the cities of Canaan for their possession and the metropolis of Jerusalem for their capital. And it must not be overlooked that as shepherds and herdsmen they were an abomination to the Egyptians, who lived in cities, and in that day had reached a high order of civilization that is even now reflected in the pyramids and the excavations of the royal tombs of Egypt.

Cain's city probably had little in common with the modern metropolis. It may have been nothing more than a collection of low cottages or hovels, but even at that, we see a stage of development in the first family far in advance of the cave man and forest savage that the evolutionist associates with earth's earliest ages.

Besides the mention of a city, there were other evidences of a high order of civilization in the Antediluvian Age. Jabal had a brother named Jubal, and "he was the father of

all such as handle the harp and organ." Not that the world had been without music for a thousand years, but that through the experiments of this scientist, instruments were contrived to give vent to musical sounds of greater compass and power. Again, we must not imagine that these musical instruments were as highly perfected as those with which we are accustomed in this day. The harp was something like a lyre, the form and character of which is better known to us from sculpture than from actual knowledge. The organ possibly was a simple instrument played with the mouth. It is sufficient for us to notice that here were the beginnings of these musical instruments which were to be perfected as time went on, and that even in their beginnings the instruments were in advance of what we find among the savage tribes of this day, and far superior to anything the evolutionist imagines could be attained by man when the human race was but a thousand years old.

Another son of Lamech was Tubal-cain. He was "an instructor of every artificer in brass and iron." This would do away with the Stone Age through which the evolutionist insists the human race has passed. The use of metals was known in the earliest days. It is hard to conceive that extensive agriculture could have been carried on, that cities could have been built, or the useful and elegant arts brought into use without this knowledge; but under the discoveries and inventions of Tubal-cain, metals were to become of great use and service to mankind, so much so as to render him famous in his day and attach honorable distinction to his name in all succeeding generations. Through his experiments undoubtedly the metals were brought into common use.

In this connection, Dr. Kitto points out that in the name

and character of Vulcan, the blacksmith god of the Greeks and Romans, we have the original Tubal-cain. All that is necessary is to omit the "Tu," which was likely to be regarded as a prefix, and make the common change of "b" into "v." Dr. Kitto also says that the Bible is not the only ancient record which ascribes the invention or improvement of metallurgy to the seventh generation of mankind. The Phœnician annalist Sanchoniatho says of this generation, "Of these were begotten two brothers, who discovered iron and the forging thereof."

There is sufficient evidence from the Bible and from the contemporary records that the antediluvians made high improvement in the arts and attained to a state of considerable civilization. There is not even so much as a suggestion that man progressed from the state of a savage to that of a civilized condition. From what the Bible teaches about the early development of the human race, we can fully understand how Noah was able to complete a large and capacious vessel, which only in the last century has been exceeded in size. The ark is an unanswerable argument against those who plead a progressive development of marine architecture among the ancients.

But the question may be asked, If the original condition of mankind was civilized, why are there so many forms of savage life in existence today? Our reply is that they have retrogressed from civilized ancestry and lost much that their primeval fathers knew. Painful as it may be to those who hold the doctrine of human progress, this is the only truthful explanation of the nations that have gone back in civilization, and have lost the arts which were known in former times. As we shall see in a moment, science, art and civilization can be explained from the centralization and longevity

of the antediluvians. But from the confusion of tongues and consequent dispersion, as well as the change in climate, the separate nations in the course of their migrations under stress of circumstances or absence of competition and inspiration, were to neglect and finally forget the arts cultivated by the original family. The useful arts of life which were lost in the process of dispersion, are known to have been recovered in the course of time either by reinvention under the same conditions as those in which they were first discovered, or by renewed communication with those branches of the human family which still retained possession of them. The latter process is indicated by the numerous traditions of various ancient nations, who trace the origin of their arts and civilizations to some stranger who came to them from the sea and imparted instruction to them.

Upon the whole, therefore, it seems evident that the civilization, knowledge, and art of the antediluvians have been greatly underrated by our modernists in their desire to applaud a progressive civilization instead of lamenting the degeneracy from the earliest ages. Indeed, when we consider the advantages which length of days afforded to the earliest generations of mankind, giving to one man in his own person the accumulated knowledge and experience of a thousand years, it seems difficult to overestimate the development which may have been made and the knowledge in art which may have been acquired. Our advantage from other men's work lies largely in books, but with the antediluvians the fathers could impart by living voice and living practice the knowledge of a thousand years to sons who might build up the experience of another thousand years upon that large foundation.

To the special advantages of longevity we must add that

of equitable and favorable climate, which was not to be experienced by the human race after the second great catastrophe of the earth. Extremes of heat and cold, droughts, floods and frosts, as we shall see, were unknown in that sunny, hospitable temperature which prevailed before the Deluge.

Again, the unity of the race, congregated in civic centers with an absence of national war and turmoil, was a great asset to civilization. Wars have probably done more than anything else to retard the progress of civilization, but in earth's earliest ages there was an absence of those elements most calculated to divide the people in bloody warfare. Individual crime prevailed, but divisional conflict was unknown.

We are apt to overrate the present civilization because we know it so much better than the past, but ancient history and monuments older than history disclose to us how advanced the antediluvians were in material civilization and in the arts of social life. They possessed arts that we do not. and it has been proved that many of our discoveries are but the revival of old things. Give a man a thousand years of mature strength under the most favorable conditions to perfect his inventions, and who can calculate his achievements? In our little span of three score and ten years, we labor, toil, scheme, and plan, but with ideas half developed and designs half formed and work half accomplished, we pass into the land of silence and forgetfulness, and our great interests perish unless men can be found and favorable conditions prevail for their furtherance. How much more might be accomplished by a few master spirits who could with unbroken health direct their energies to one object for eight or nine hundred years, than can be by the ill-matched, fragmentary

efforts of inharmonious minds. Kitto declares it not improbable that under such favorable conditions the antediluvian civilization may have approached our own. In fact, the one thing that may have prevented the perfection of this early civilization was the prevalence and rapid progress of crime. This is the third great characteristic of this period.

It has already been observed that the first-born of men went out from the presence of his parents a murderer. He was not put to death for his crime; indeed, we have no record that capital punishment was inflicted upon any murderer in this age. It was not until after the Deluge that God committed to man the judicial functions with this stipulation, "Whoso sheddeth man's blood, by man shall his blood be shed." The earliest poetry in Scripture is Lamech's boast to his wives that he had murdered two men and that there was no vengeance to overtake him.

But it was in the sixteenth century, B. C., in the days of Noah, that we have a very explicit account of the extraordinary wickedness that prevailed all over the habitable earth. The fact that through these years crime was to go unpunished and justice was to be set aside, would lead us to expect a moral degeneracy of the race. But that in itself was not sufficient for such universal sin and such extremes of evil as would introduce the greatest judgment this earth had ever seen. The most dreadful calamity recorded in the annals of the human race is now impending; a cataclysm of extraordinary extent is to sweep away the vast population we have been contemplating, and all their wonderful works must perish with them. What could have moved a benevolent Creator to inflict such a tremendous punishment? We are not without an explanation from the pages of Scripture.

The superhuman crime and iniquity that prevailed upon the earth was the result of the "sons of God" marrying the "daughters of men." "He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels among them" (Ps. 78:49).

As has already been pointed out, the Hebrew term bne Elohim occurs only four times in Scripture, and in every instance we have reason to accept the translation which the context in Job suggests: "The sons of God came to present themselves before the Lord, and Satan came also" (1:6). These sons of God were the fallen angels, and the great extent of evil, irreligion, apostasy, violence and wrongdoing resulted from the incongruous unions between these two classes distinguished as the "sons of God" and the "daughters of men" from whom sprang giants, who "became mighty men which were of old, men of renown" (Gen. 6:4). New Testament throws light upon this subject: angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire" (Jude 6, 7). A similar passage in 2 Peter (2:4) also clearly indicates that the sin of Sodom and Gomorrha was the sin of the angels who left their own habitation and went after strange flesh, and that the consequences of this unnatural union was wiped out by the Flood.

Numerous traditions confirm the fact that these supernatural creatures married earth's mortals and their offspring were men of gigantic stature and strength. The demigods of Greek and Roman mythology no longer appear impossibilities. It was the love of Jupiter for the beautiful women of the earth that gave birth to such stalwart heroes as Hercules, arousing the wrath of Juno. The oldest Persian books describe the base iniquity of the children of the Wicked One who lived in the early ages of the world and who perished in an extraordinary rain storm sent for their destruction. The Aztec tradition is that a race of giants lived on the earth before the Flood who were exceedingly wicked. The reputed writings of Seth still existing in Asia, contain the story of the love of star spirits for the women of this world, by which a race of genii was produced. Fragments of the lost book of Enoch, translated into Greek, relate that two hundred angels came down to reside near Mount Hermon, lured from heaven by the love for beautiful women. A race of giants was the fruit of these marriages. The apochryphal book of Tobit contains a similar story of the love of Asmodeus, an evil spirit, for Sarah, a beautiful and pious woman.

Josephus, the Jewish historian, says, "Many angels of God accompanied with women, and begat sons that proved unjust, and despisers of all that was good, on account of the confidence they had in their own strength; for the tradition is, that these men did what resembled the acts of those whom the Grecians call giants."

We can hardly conceive of the appalling condition on the earth while under this perverted angelic sway. We shudder at the thought of their terrible capacity and power for evil. The monstrous crimes and cruelties introduced into the world by the unnatural beings who possessed it at this momentous era, have never been approximated even in the worst days of Sodom and Gomorrha, of decadent Rome, or

of revolutionary France. Powerful in will and intelligence, giants in physical strength, relying upon the aid of their immortal sires, abandoned to iniquity, with what intolerable tyranny would they oppress common humanity! How soon would all earthly power be subjected to their control! How easily could they crush the pious worshipers of Jehovah! Man gave up the unequal strife and drifted with the stream of ungodliness. But he forgot that in the execution of God's eternal affairs there is no haste to satisfy man's impatience and yet no delay to plunge him into despair.

The machinery of the universe moved on. There were a few more years of triumphant and confident sin, but then the terrible, unalterable decree was passed, "The end of all flesh has come before me; ... and, behold, I will destroy them with the earth." Only one man and his family retained their integrity and realized the truth of the impending catastrophe. Noah was a preacher of righteousness for one hundred and twenty years, but the world laughed at his earnestness and sneered at his fanaticism. The warning fell unheeded. As our Saviour described the scene, "They did eat, they drank, they married wives, they were given in marriage," while the awful shadow that was to cover the earth crept steadily forward to the hour of doom.

Lieutenant-Commander Victor L. Trumper, in *The Historical Flood* (1931), provides strong evidence of a high state of civilization before the Deluge. Exhibits of recent excavations in Mesopotamia by the Oxford University Expedition, are now in the British Museum, concerning which he says:

"At one end of the case was shown the prediluvian pottery, well made and ornamented; just such as one would expect from the biblical account of prediluvian man. At the other end of the case was the inumediate postdiluvian pottery, rough, poor, and lacking in ornamentation; just such as one would expect to be made by a people who were more intent on getting the world started again after an awful catastrophe, than one making fine and artistic pottery."

### CHAPTER VIII

#### THE DELUCE

TO fact in the world's history is better substantiated than the Deluge, and nowhere do men show their ignorance and their folly more conspicuously than when they attempt to forget it, for they cannot consistently deny it. In the first place there is the biblical account which we must believe even if it were not substantiated elsewhere. The man who does not read his Bible must admit that there is unconscious authority in an unchangeable book as old as the centuries—a book which at this very hour is dropping from the press at the rate of seventy thousand volumes a day in five hundred different languages, and is acknowledged the best seller of all time.

The Deluge does not occupy an isolated portion of the Bible. Those who would attempt to relegate the early chapters of Genesis to the realms of mythology are overwhelmingly contradicted by other Bible writers who believed and testified hundreds of years later to the world's second great cataclysm. Isaiah speaks of it (54:9). Ezekiel regards Noah as a historical character (14:14). The writer of Hebrews speaks of his wonderful faith in the catalogue of Old Testament heroes (Heb. 11:7); while Peter twice refers to the awful catastrophe (1 Pet. 3:20; 2 Pet. 2:5).

Most important of all is the testimony of Jesus Christ (Luke 17:27). We cannot believe that the great Teacher of truth would proclaim a prevarication or that the all-wise Son of God should be ignorant of the fact to which He alludes. Could the Son of God express a falsehood, or even through ignorance teach an untruth, He would be unworthy

of our acceptance and devotion. Notice too, the very important matter with which He associates the Flood. He speaks of it in connection with His second coming. Now it was a very difficult matter for Christ to persuade the Jews and even the disciples that He would return to earth. They did not want to believe it, and so it is inconceivable that He should have used a recognized lie or even a myth to substantiate this truth. If we deny the Deluge, we must repudiate the integrity of Scripture and the testimony of Jesus Christ. There is no neutral ground. If the Deluge goes, the Bible goes. If the Flood is a myth, Christ is untrustworthy.

But why should any man be so hasty and foolhardy as to say in his heart that there was no Flood? Even without the Word of God and the divine testimony of an all-knowing Saviour, we possess more evidence of this world cataclysm than exists for the battle of Hastings or the battle of Waterloo. These are acknowledged by historians as among the decisive battles of the world, but what do you find about those great contests in the annals of China and India, in the traditions of the Mexicans or the North American Indians? For the truth of these decisive battles we are altogether dependent upon the testimony of European historians, while the Flood is substantiated by the annals of four continents and many different nationalities. Traditions of the South American Indian, the Mexican, composed of various races, the North American Indian, the Hindu, the Chinese, the Persian, the Chaldean, the Egyptian, the Greek, and the Scandinavian, all unite to tell of a universal catastrophe.

The Greek tradition is one of the most detailed and beautiful. "The first age of the world was a Golden Age. After the fall of man came the Silver Age, when cold seasons, short days, and unfruitful grounds appeared. The Bronze Age followed, when men became savage of temper, and wars began. After this came the dreadful Iron Age; virtue left the world, and crime, dishonor, violence, and hatred filled the earth. At a council of the gods it was decided to destroy the inhabitants of the world. Jupiter was about to launch a thunderbolt upon the earth, but fearing so vast a conflagration might set the heavens on fire, he resolved to destroy it by water. He chained up the north wind, and let loose furious tempests upon the earth. The rain poured in torrents: Neptune heaved the land with an earthquake and dashed a mighty tidal wave over it. Everything living was destroyed and all the works of man were swept away. One mountain top, Parnassus, was left above the water, and there a pious man, Deucalion, and his wife, Pyrrha, who had been floating on a raft, were grounded. The north wind was let loose, the storms were driven away and the sea retreated."

The Lithuanians have a tradition that the god Pramzimas finding the earth grown wicked, sent the giants Wandu and Wejas (wind and water) to destroy it. They overturned everything in their rage. Only a few men saved themselves on a mountain. Pramzimas, who was eating a nut in heaven, let the shell fall on the mountain. The men crept into it, and the giants dared not touch it.

An ancient Parsee book states that the world having become corrupted by Ahriman, the evil one, it was thought necessary to bring over it a flood of waters that all impurity might be washed away. Accordingly, the rain came down in drops as large as the head of a bull, until the earth was covered with water to the height of a man, and all the

Kharfaters, creatures of the evil one, perished. The waters then gradually subsided and a new race was created.

"The North American Indians believe that the Great Father of their tribes lived toward the rising sun. Having been warned in a dream of a coming deluge, he constructed a raft on which he saved himself with his family and some animals. After floating for many months the animals, which had the power of speech, murmured against him. At last a new earth appeared, and he stepped down upon it with the creatures, who thenceforth lost the power of speech as a punishment for their complaints against their preserver."

Perhaps the most remarkable tradition is that found by the Spaniards in Mexico, preserved in written form. "The first age of the world, called Atonatiuh or Sun of the Water, was terminated by a universal deluge. A man named Coxcox and his wife with their children and many animals and seeds were saved on a raft of cypress wood" (supposed to be identical with the gopher wood of the Bible). "When the Great Spirit, Tezcatlicopa, ordered the water to subside, Coxcox sent out a vulture, which did not return, but remained to feed upon the dead bodies scattered on the earth. He then sent out a humming bird, which returned holding a branch in its mouth with green leaves upon it." Whence came those wonderful Aztecs with a written account of the great Deluge so far from the cradle of the human race and the historic center of civilization?

"There was a story current among the Indians of Cholula, that the great Flood took place four thousand eight hundred years after the creation. Before that event the world was inhabited by giants, and all who did not perish were transformed into fishes, except eight persons who were preserved in a cave."

The most famous temple of Osiris was at Thebes in Egypt, which city was named from the temple. Theba is the word translated "ark," and in this temple, as well as in all those dedicated to Osiris, there was placed a sacred shrine in the form of a boat. The city of Apamana in Phrygia was formerly called Kibotos, the ark, and a famous medal there evidently refers to the Deluge—the Greek letters "Noe" engraved upon it identifies the design.

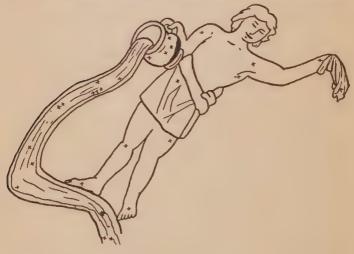
The Chinese tell us that Fohi (Noah) was saved together with his wife, three sons and three daughters, or eight souls in all; while the Hindus record that Mahabharata was saved with the seven Rishis, holy beings, again eight in all. Even the Fiji Islanders tell of eight souls being saved from the Flood and landing at Mbenga.

Luken points out that the nations are also in agreement regarding the date of the Deluge. The Assyrians placed it at 2316 B.C., the Greeks 2300, the Egyptians 2600, the Phoenicians 2700, the Mexicans 2297.

So also minute details declare beyond doubt a common source of fact. The Indians record the introduction of animals into the ark, and the warning interval of seven days. The Babylonians tell of the pitching of the ark with bitumen, and the thrice-repeated release of birds.

Much of the evidence for the Deluge is of comparatively modern discovery. It was in 1872, in the ruins of Nineveh, that the Chaldean account was unearthed. These clay tablets date from ages before Abraham was born, and long before a word of the Bible was written. The story is very similar to that of the Bible, even to the sending of birds out of the ark. It also mentions the wickedness of a giant

race, thus substantiating the teaching of the Bible that superhuman creatures inhabited the earth and were the occasion of its awful abominations and violent wickedness. The Sumerian narrative of this awful catastrophe was unearthed as late as 1912, and deciphered in 1916. It dates back twenty-one centuries before Christ, and is in the language of the earliest known inhabitants of Babylon. Thus we have a record reaching as near to the Flood itself as we are to the Reformation, and according to the discoverers,

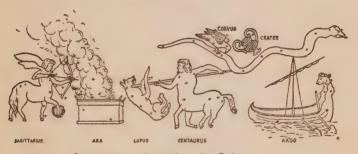


# Aquarius

the actual composition apart from the tablets on which it is written must be very much earlier still.

Reference has already been made to the large place the ancients gave to the early events of earth's history in the constellation figures which they traced among the stars of the heavens. Next to the oft-repeated figure of the serpent and his conqueror is the large number of constellations, which in their fear and imagination reminded the ancients of the story of the Deluge and the covenant made with those saved in the ark that the world would not again be destroyed by water.

The eleventh sign of the Zodiac is Aquarius, which is pictured as a man bearing a water pot, the contents of which are poured out in a deluge of water which spreads like a river over the sky. Nearby is the largest of the southern constellations, a great ship, which appears to the north-



Constellations describing the Deluge

ern observer as resting upon the horizon. Just above is a raven perched on the stretched-out body of a reptile. A figure of a centaur appears to have just left the ship, and is represented as offering up an animal on an altar. In these four constellations are represented the ark, the raven that was sent out by Noah, and the sacrifice he offered after leaving the ark. The cloud of smoke from the altar is seen in the bright coiling wreaths of the Milky Way, and right in the midst of that cloud is set the bow of Sagittarius, the archer.

Is it possible that this can be mere coincidence, or was it intended that even the eyes of a modern generation might behold a memorial of this awful catastrophe and the covenant God made with Noah and his children forever, "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth" (Gen. 9:13)?

But not only has the evidence of the world's second great catastrophe been indelibly written in God's Word and in the memory of an isolated and scattered people, but, in the third place, it is firmly established by its telltale relics. You may walk upon the ancient battle fields or among the ruins of antiquity and find the remains of the world's former conflicts and civilization, but none of these can compare with the multitude of tombstones scattered all over the earth to testify to the universal sepulchre of the human race. "The crust of our globe," writes a distinguished scientist, "is a great cemetery, where the rocks are tombstones upon which the buried dead have written their own epitaphs." The reading of these epitaphs is the business of geology, and the record is only too often that of a sudden and violent death.

Almost every country on the globe can furnish unmistakable proof that the dry land and the ocean have not always been as they now are. Sometimes it is a bed of sea shells a mile or two high on the mountainside. Sometimes it is a whole forest of trees buried half a mile or more below the ground with a thick bed of ocean coral spread over it. Sometimes it is the remains of luxuriant semi-tropical life that once prevailed away up in what is now the arctic regions. Sometimes it is a great mass of unearthly-looking animal bones packed together in such abundance and preserved in such marvelous state as to indicate a whole herd of these enormous brutes entombed at once. These are the

telltale evidences of the world's greatest graveyard, the existence of which can be explained only by a universal catastrophe that overtook the human race.

It is true that modern geologists have endeavored to explain this extraordinary testimony of the relics of a former world by advancing the theory of uniformity and succession of ages, but George McCready Price has indeed demonstrated that the latest evidence disproves this modern theory of geologists and brings geology back to the Deluge as the only satisfactory explanation of this huge sepulchre of the earth. In this connection, Professor Price says, "The general fact of there having been a great world cataclysm is now as well established as the destruction of Carthage or the burning of Moscow." Such well known geologists as Dana and Suess are agreed that the testimony of the rocks would indicate a great catastrophe in nature, while the perfect preservation of the mammoth and rhinoceros, tropical animals, in the ice of northern Siberia would indicate a sudden change of climate and a watery grave.

If there had been no cataclysm the creatures would have died, their bodies would have been decomposed or devoured by other animals, and little would remain to tell their life story. The fossils of modern creatures are conspicuously incomplete when compared with the perfect remains of prehistoric monsters. There is no known law by which the enormous graveyards of these marvelously preserved fossils could be produced, unless a sudden catastrophe overtook an earth teeming with life.

The violence with which the Flood rent and tore the earth has probably never been conceived by the human mind. "All the fountains of the great deep were broken up." The earth crust was rent to let through the waters, thus loosing

volcanoes. These, by undermining the solid crust of the earth through oceans heaving laterally, shattered the granite foundations of the world. Not only would the uprush of emerging oceans tear and destroy the earth, but the enormous rush of water rolling over the earth day and night and then subsiding, would create changes in the earth's crust, as Prof. Edward Suess depicts, "of such indescribable and overpowering violence that imagination refuses to follow."

"The earlier climate of the earth," says Prof. Charles Dana, "abruptly terminated, and the cold became suddenly extreme, as of a single winter's night." The mammoth, locked in ice, is found perfectly preserved, in some cases standing erect, frozen so suddenly that its very flesh is untainted; and when exposed, was devoured by wolves and bears. Over many parts of the earth such prehistoric monsters are found in the ice-rind of a submerged world.

The perfectly authenticated discovery of Dr. Herz in eastern Siberia, in 1901, of a hairy mammoth held in preservation by ice, is a case in point. The hair was yet on the skin. Undigested food was in the stomach and in the mouth so well preserved that it was analyzed botanically. The flesh was eaten by the dogs and the fat was used in the lamps of the natives. Here, then, was an animal regarded as of a subtropical species, grazing in his accustomed haunts in the North, suddenly overwhelmed by a colossal fall of snow and preserved in an icy vault for modern discovery.

"This eternal frost," says Baron George Cuvier, "could not have taken possession of the regions which these animals inhabited except by the same cause which destroyed them; this cause, therefore, must have been as sudden as its effects." In one area, covering not less than ten thou-

sand square feet, the rocks contain fish petrified. They are contorted in agony, sometimes the tails bent to the head, and in attitudes of fear, anger and pain. Not a single fish is injured by the others, and none survived. Being preserved almost perfect, these fish must have been caught and turned to stone with amazing rapidity.

In the state of Montana is the Grasshopper Glacier. This gigantic mass of ice is literally filled with grasshoppers. The stream which flows from the melting of this glacier is so laden with grasshoppers that the fish, fed to the full, cannot be tempted by any known bait.

Professor Buckland says that the fossil cuttlefish found in Lyme Regis must have been killed and imbedded in the strata in a moment of time, so rapidly in fact as to be prevented from discharging the contents of their ink-bags. "I must register," he says, "the proofs of instantaneous death detected in these ink-bags, for they contain the fluid which the living sepia emits in the moment of alarm. The animals must therefore have died suddenly, and have been quickly buried in the sediment that forms the strata in which their petrified ink and ink-bags are thus preserved."

Fossils, animal and human, are found heaped together in numbers so enormous and in such confusion as is explicable only by sudden and overwhelming catastrophe, and the bones, like the stones and boulders around them, are rubbed, ground and smoothed by water. Sir Joseph Prestwich, commenting on the Italian hectatombs of hippopotami bones showing no trace of weather or exposure, says, "My supposition is therefore, that when the island was submerged the animals in the plain of Palermo naturally retreated as the water advanced deeper into the amphitheatre of hills until they found themselves embayed as in a seine, with promon-

tories running out to sea on either side and a mural precipice in front. As the area became more and more circumscribed the animals must have thronged together in vast multitudes, crushing into the more accessible caves, and swarming over the ground at their entrance until overtaken by the waters and destroyed."

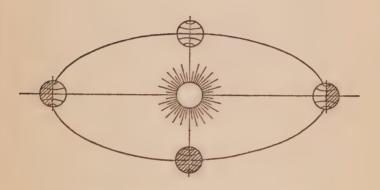
These words of celebrated geologists are of great importance not only in endorsing the teaching of the Bible, but in directly contradicting the prevailing theory of uniformity and succession of ages.

Not only do Scripture, archaeology and geology testify to this world catastrophe, but most interesting and unique is the witness of astronomy to the fact. In Job's celebrated creation chapter (Job 38), in which he not only speaks of the original creation but also of the first catastrophe, there is in addition special mention made of the Deluge. "Hast thou commanded the morning since thy days; and caused the dayspring to know his place; that it might take hold of the ends (or sides) of the earth, that the wicked might be shaken out of it?" The Deluge is here clearly placed in connection with a change of the place of sunrise, so that it took hold of places considerably on the two sides of the Orient, rising in summer much to the north, in winter much to the south of the due east; and this in order "that the wicked might be shaken out of the earth," which was the declared purpose of the universal Deluge and was effected by it. But what brought about this change of the place of sunrise, and what evidence do we have that it has been altered?

Is it not possible that the Scripture here associates the Deluge with the change of the earth's axis, which was the physical cause that occasioned the Deluge? Anaxagoras,

one of the best informed of ancient Greek philosophers, makes this significant astronomical statement: "The stars were at the first seen as if carried round within a vast dome

# Before The Flood



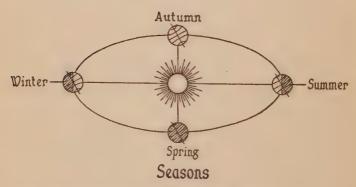
# Equal days and equal nights

in such a manner that the constant apparent revolution of the sphere was vertical to the earth, and that the inclination which it now has was received afterwards." This of course is an express attestation of a change of the earth's axis of rotation, and that it took place while man was upon the earth and under man's observation.

The astronomer Halley, well known to the people of this day from the comet he so carefully mapped out, was the first modern scientist to account for the Deluge by this displacement of the poles. When he first argued his theory before the Royal Society of London in 1692, the revelation was so startling that his paper was not published until thirty years later. Halley held firm to his conviction, saying, "Thus and not otherwise can the fact of terrestrial magnetism be accounted for." The subsequent discovery of both north and south magnetic poles did much to confirm his contention that at one time the magnetic and geographic poles were identical.

Halley also pointed out that the moon was not traveling in the plane of the earth's equator as it should be according to the laws governing satellites. While the moons of Jupiter and Saturn have their orbits approximately in the equators of the planets, the earth's attendant, on the contrary, varies

## After The Flood



from about  $18\frac{1}{2}^{\circ}$  to  $28\frac{1}{2}^{\circ}$  from the plane of the earth's equator and coincides with a former plane of the equator perpendicular to the axis of the magnetic poles. In this connec-

tion it is also interesting to note that the secular revolution of the north magnetic pole around the north pole of the earth, is in striking parallel to the revolution of the earth's pole around the pole of the ecliptic, in a far greater period of time. Both of these slow motions are in the contrary direction to the course of the earth in its orbit, and also to the direction of the diurnal rotation and to the course of the moon. Both have the same cause, namely, the obliquity of their respective equators. The magnetic equator is oblique to the plane of the earth's equator, while the latter is at an angle of about 23½° to the plane of the ecliptic. These are undisputed facts, but it is only upon Halley's theory that either can be satisfactorily explained, and we now have reason to understand why this astronomer of the seventeenth century spoke so emphatically, "Thus and not otherwise may we explain the changes of the variation of the magnetic needle."

For more than two hundred years in various nations the highest scientific powers of many minds have been applied to find some different solution, and have failed, so that as late as 1899 a paper read before the Victorian Institute, by Prof. Edward Hull, not only upheld the theories of Halley, but called attention to the existing evidence that the poles of the earth were suddenly changed.

In the last two verses of the eighth chapter of Genesis we have a suggestion that the shifting in the position of the poles would explain a change from perpetual spring to that of the four seasons which we have at present. When God accepted Noah's sacrifice He predicted that never again would He devastate the earth for man's wickedness, nor annihilate the animal kingdom by a world catastrophe; instead, the curse would fall upon man. No longer would

he experience the comfort of a hospitable climate, but the seasons with their sudden changes and extremes of temperature would hinder rather than help him. It is noticeable that the terms "seed time and harvest," "summer and winter," are not found in the first chapter of Genesis, and we have every reason to believe that they were unknown until after the Deluge. Certainly the antediluvian period of a perpetual spring was more propitious for the prevalence and prosperity of the human race. While the average life before the Deluge extended for a period of 912 years, after this great catastrophe it was reduced one-half, and we must admit that the entrance of some extreme calamity must have produced this reduction in the length of life. Under the new conditions the human family were to seek safety and comfort in the temperate zones, and even then were to find it impossible to live half the days of their antediluvian ancestors.

If we are to accept Halley's conclusions, that there has been a shifting of the poles of the earth's axis, it is not difficult to understand how a sudden change would cause a commotion on its entire surface, which would fully explain all the geological changes. Houghton has shown that in such a change of position the earth would wabble like a huge top until it had adjusted itself to its plane of rotation. Indeed, astronomers recognize such a wabble today, which they call a wandering of the pole. Although it is not large at present and is only an echo of a former movement, it is sufficient to establish the fact that within the age of man the earth's equilibrium has been upset. Not only would it seem that there has been a shifting of the poles, but it has occurred at such a recent date that as yet the earth has not entirely quieted down. Professor Price points out that our

modern earthquakes are largely the result of the slipping of rocks into a new position, in such a way as to relieve a former tension which suggests the close connection between earthquakes and this wabbling of the pole.

In the meanwhile the surface of the world would be shattered and dislocated beyond all conception. Twice every day, due to the attraction of the sun and the moon, the waters would be rolled up into a great tidal wave sweeping around the earth at the rate of 1000 miles an hour. Prof. J. F. Twisdim has estimated that these tidal waves would reach a maximum height of six miles at the equator every 150 days, which coincides remarkably with the mention of that period twice in the biblical account of the Deluge (Gen. 7:24; 8:3).

Geography, in teaching that three-fourths of the earth's surface is water and one-fourth land, has failed to impress the fact that the average depth of the ocean is far greater than the average height of the continents. In fact, the former is about 13,000 feet and the latter but 2,250 feet, so that there is in reality fifteen times as much water below sea level as land above it. Hence we can gain some conception of what tremendous power would be exerted once the mighty oceans were permitted to leap their bounds and defy the Creator's decree, "Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed." In this connection Professor Price says, "Our confidence in this hypothesis of the part played by tidal action is much strengthened when we examine the record in the rocks themselves, for it seems to me that nothing but the hypnotizing suggestion of a perverse theory could prevent any competent observer from reading a record of tidal action in almost every one of the great geological deposits."

Alas, how powerless, how defenseless is man when the forces of nature are arrayed against him! The men of the old world defied God, violated His law, scorned the preachings of His faithful servant, therefore they must die. Perhaps some of the more thoughtful were startled in the preparations and provisioning of the ark. Now the door of the ark is closed, and for seven days of suspense an ominous and oppressive silence broods over all nature. But the fatal eighth day arrives. Torrents descend from above, and the fountains of the deep are broken up as the great tidal waves sweep over the surface forty days and nights.

But the forty days of doom eventually passed; the confusion of flight, the frantic struggles for safety, the shrieks of fear, the groans of death finally ceased. The last survivor in the apathy of despair had sunk into the wave. The tempest-tossed sky was again serene, the tranquil moon looked down upon the rippling water.

"It slowly heaved with murmuring moan, The waters were calm and the sinners were gone."

Byron C. Nelson, in *The Deluge Story in Stone* (1931), provides an interesting chart showing the representation of the principal ideas of the biblical account of the Deluge in no less than *forty-one* nations, tribes and dialects. Twelve of the outstanding features of the Genesis narrative find a parallel in more than one account, and in some particulars, like the destruction by water and the saving of a family, there is practically complete agreement. Dr. Nelson introduces such an abundance of evidence to support the biblical account that one concludes the modern geologist in turning from the catastrophe explanation to the theory of uniformity, has utterly failed to prove his case.

In The Historical Flood, Lieutenant-Commander Trumper, after tabulating the many scattered records of the Deluge, perpetuated in some instances upon stone, as if to impress upon posterity the awfulness of that event, is led to conclude that whatever modernists may think of the Deluge, the ancients evidently regarded it as the greatest event in their history, and that such "a profound effect postulates a

profound cause."

### CHAPTER IX

## THE ABIDING CURSE

As earth's first catastrophe was to conceal forever a world so beautiful and perfect as to call forth the oratorios of the angels, so its second great catastrophe was to leave only a memory of its wonderful civilization, cities and manufactories and astonishing longevity of men. These all fade from our vision in the dim mysterious ages behind that black and hideous gulf whose resistless waters swept them away forever.

The earth was not again to be subjected to such a violent shakeup that would release the waters from their bounds to devastate and destroy. The rainbow was the sign of this promise, and here again there is a suggestion of a new order of things. When the earth was reconstructed, provision was made for the preservation of vegetable life: "There went up a mist from the earth, and watered the whole face of the ground" (Gen. 2:6). Dr. Pember suggests that there was no precipitation until the Flood, when the windows of heaven were opened for the first time. Even if the earth was watered by precipitation of moisture before the Deluge, it was of such a character that the rainbow was not in evidence. It is a well known fact that the rainbow accompanies the summer showers rather than the more gentle autumnal rains. In a climate of perpetual spring such as may have existed before the Deluge, it is not unreasonable to believe that the precipitation, if any, was of this character, and for that reason the rainbow was invisible.

But while the rainbow is a sign that "the waters shall no more become a flood to destroy all flesh," it also suggests what man lost in the ruin of the antediluvian world. Droughts and floods hitherto unknown deprived him of the natural increase of the soil and swept away the hard-earned accumulation of his toil. The frosts of winter and the burning heat of summer would hinder him in his work, while the sudden changes of temperature would subject him to colds and chills, lower his vitality, and make him heir to innumerable diseases. Discouraged and delayed in his projects, worn and weakened in his body, he would not live out half the millennium enjoyed by his forefathers.

It is difficult for us to believe that the original climate of the earth possessed these trying extremes of temperature that were to be productive of so much woe and want. It was only after the Flood that "he destroyed their vines with hail, and their sycamore trees with frost" (Ps. 78:47). In fact, other portions of Scripture definitely associate the storm and the drought with the curse of sin. In the first chapter of Job, destructive storms and lightnings are ascribed to the malignity of Satan. In this chapter they are actuated by Satan, and other portions of Scripture also associate them with sin. Take that remarkable prayer of Solomon. When he speaks of droughts and mildew he is careful to ascribe these banes to the sin of the people. In David's reign the famine of three years was declared to be a judgment for Saul and his bloody house, while the three years drought in Elijah's day was a malediction upon the house of Ahab. Jeremiah, Haggai and Amos also make it plain that the elements were cursed for the iniquity of the nation.

While life was appreciably shortened and the sons of Noah were not to live as long as their father, still they were destined to number their years far beyond the generations which followed them. Shem died at the age of 600; Arphaxad, his son, lived to be but 438, while Peleg, his great-great-grandson, died when only 239 years old. His son Reu likewise lived to the age of 239, and his grandson to the age of 230. Thus a new period of life was established which was only half as long as that of the grandson of Noah. What new calamity did the human race experience that there should be this second curtailment of life?

It would seem that the lesson of the Deluge was not to be fully learned by man and that true to prediction the imagination of man's heart was to be evil from his youth. As the population grew larger and larger, instead of the people scattering to various portions of the earth where they might get the benefit of God's sunshine, showers and soil, they persisted in living in congested centers. God's purpose was the scattering of men throughout the earth so they might secure the benefit of His natural gifts. Man's purpose was and still is the very opposite. By organization and centralization he hopes to improve his material prosperity without God.

As the world's population journeyed to the east they found on the Plain of Shinar excellent building materials, and moved by the spirit of iniquity and rebellion, they said, "Let us build a city and a tower, whose top may reach unto heaven." Instead of relying upon the promise of God to spare the world another Deluge, they decided that the best safeguard against such a catastrophe would be to construct a tower so high that it would defeat any effort of God to submerge it with water. The confusion of tongues which followed this daring effort of the people to defy God, was not only to put an end to their building operations, but to scatter them abroad over the face of the earth.

The Bible account of this calamity, which divided the

race into nations, led to misunderstandings and conflicts, and added greatly to their toil, is not without corroborating testimony. Berosus, the ancient Chaldean historian, has related:

"They say that the first inhabitants of the world, glorylng in their own size and strength, and despising the gods, undertook to raise a tower whose top should reach to the sky, where Babylon now stands. When it approached the heavens the winds assisted the gods and overthrew the work upon its contrivers. Its ruins are said to be still at Babylon. The gods introduced a diversity of tongues among men, who until that time had all spoken one language, and a war arose between Chronos and Titan. The place in which they built the tower is now called Babylon on account of the confusion of tongues, for confusion is called Babel by the Hebrews."

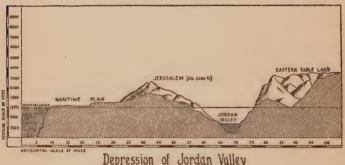
The location of Babel is identified by an inscription found a few years ago in the great pyramid Borsippa, made by order of King Nebuchadnezzar. This world monarch has gone on record to state that the gods of Babylon urged him to restore the ruins. The inscription describes this mammoth construction as follows: "The tower had seven stages, but the first king who built it was unable to finish the work. Men abandoned it, speaking their words in disorder. The earthquake and lightning had shaken the crude brick work and split the burnt brick so that the upper stories crumbled up into mere piles. Merodach, my great god, inclined my heart to repair the building." This inscription points out to us among the ruins which lift their heads around the site of ancient Babylon, the still gigantic remains of a monument which in the days of Nebuchadnezzar were believed to be the tower of Babel. It is to this day called the Birs Nimrod, and is located about six miles north of Hillah, a suburb of ancient Babylon. It covers a surface of forty-nine thousand square feet, and rises nearly three hundred feet high.

The building of the city and tower of Babel, and the dispersion of the human race are the last great events of the earth's earliest history of which common records are found among the nations. From this point the Bible devotes all its time to the history of the children of Abraham and the affairs of the Jewish people, and singularly enough we do not find in the annals of contemporary nations any traditions that would even suggest events like the exodus, the conquest of Canaan, the miracles of Elijah and Elisha. Surely, if, as some critics hold, the Bible writers copied their stories from the myths of the ancients, there would certainly be some corresponding stories among contemporary nations. This constitutes one of the best proofs that the common myths of the nations are all based upon the actual facts of human history that the Bible records.

Another thing should be kept in mind in this connection. Shem, one of the eight that helped construct the ark and passed through the terrible experiences of the Deluge, did not die until Isaac was fifty years old. It is hard for us to realize that Abraham and Isaac lived with those who for one hundred years of their early life witnessed and assisted in the building of the greatest vessel of ancient times, saw the foundations of the deep broken up, heard the groans of a perishing world, and still later witnessed the building of a great city with its towering masterpiece, and the subsequent confusion of tongues and dispersion of the nations. The eye-witnesses of these events were able to tell them in person to Abraham and Isaac and the generations of that day.

Five hundred years after the collapse of the Babylonian

enterprise and the dispersion of the nations occurred the great disaster of Sodom and Gomorrah. While this was a local rather than a general cataclysm, it is significant to note that both our Lord and Peter closely associate it with the Deluge (Luke 17:26-30; 2 Pet. 2:5-8). It would seem from this that like the Deluge it was a judgment for universal sin. Only three of the inhabitants of the doomed cities were permitted to escape, while the Dead Sea and the barren regions that surround it were to remain not only as



a perpetual memorial of the catastrophe, but as an abiding curse to mankind. When Lot selected this portion of Palestine for his flocks (Gen. 13:10), we have every reason to believe that it was the most beautiful and the most fertile part of Palestine. In fact, it is so described in Scripture: "All the plain of Jordan, that it was well watered every where. before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt." "Well watered" indicates a river rather than a lake, and the comparison to Egypt and its Nile would suggest that its fertility even rivaled the banks of Egypt's great river.

Lieut. Lynch, in the narrative of his expedition to the River Jordan and the Dead Sea, pointed out that traversing the bottom of the Dead Sea there was a depression which strongly suggested the channel of the Jordan. He even traced the possible route of a former river flowing south of the Dead Sea and emptying into the Gulf of Akabah. Not only were the Cities of the Plain destroyed, but as an abiding monument of the catastrophe the bottom of the Jordan was sunk more than a thousand feet below its original plain. It is indeed difficult to account for this remarkable depression of the bottom of the Dead Sea to the depth now ascertained without a convulsion thus extensive and terrible, and all the signs of which are still exhibited on the spot. Archeologists have discovered that the mountains around the sea are even older than the sea itself, which is one more testimony that the levels have not always been the same as they are now.

The point that is to be emphasized in this connection, however, is the present barrenness of this region in contrast to its beauty and fertility before the disaster overtook the corrupt Cities of the Plain. Instead of being a congested center of population, it was to lie desolate through the centuries, while the waters of the Dead Sea, so bitter that no life can exist in their midst, were to conceal forever from the eyes of men the ruins of this ancient tragedy.

But the barrenness of the earth as an abiding curse to man was not to be limited to the surroundings of the Dead Sea. Other portions were likewise to become desolate regions, and what is more significant, these maledictions were predicted many years in advance. For example, in Leviticus we read concerning the country of milk and honey: "The land also shall be left of them, and shall enjoy her

sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes" (26:43). The warning is reiterated in Deuteronomy and by later prophets: "All nations shall say, Wherefore hath the Lord done thus unto this land? . . . Then men shall say, Because they have forsaken the covenant of the Lord God of their fathers . . . the anger of the Lord was kindled against this land, to bring upon it all the curses that are written in this book" (Deut. 29:24, 25, 27).

These predictions were later fulfilled as the Hebrew people and the nations that bordered about them one after another were conquered and taken into captivity by the great armies of the North. Then Assyria and later Babylon experienced the same destruction of their former power and pomp, while their magnificent cities became only a mass of historic ruins. No ancient city was more celebrated than Babylon, and yet how truthfully the prophecy concerning it has been fulfilled: "And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there" (Isa. 13:19, 20).

And so the desolations of Palestine, Egypt, Phoenicia, Assyria, and Babylon continue to this day not only as proof of prophecy, but as monuments of a sin-cursed continent. What was once the garden spot of antiquity, the cradle of civilization, the land of milk and honey, has become "an execration and an astonishment and a curse and a re-

proach." The entire land from the Nile to the Euphrates, which once held the human race in its arms, is now a desolation and an unproductive desert.

But we have not yet exhausted all the curses that were to fall upon a wicked civilization and remain with man as a reminder of the awfulness of sin. Five hundred years after the cataclysm that fell upon Palestine's productive land, occurred the plagues of Egypt. Not immense, impressive monsters, but insignificant insects were to constitute three of these plagues. Israel was not soon to forget the clouds of gnats, beetles and locusts as signs of God's visitation upon their oppressors.

Moreover, we find them accepting the same judgment for sin in their own case. "He gave also their increase unto the caterpillar, and their labor unto the locust" (Ps. 78:46). Moses, in enumerating the curses of Israel in his prophetic picture in Deuteronomy, speaks of "the tree and fruit that the locusts shall consume," while Solomon, in his famous supplication, acknowledges that the visitation of the caterpillar and locust would follow in consequence of sin (1 Kings 8:37). A writer in the *London Times* says that man is lord of creation, and it would be difficult to imagine his final defeat by any other mammal, or by bird, reptile or fish, but his displacement by the insect is a possibility.

Uganda had to cede a large territory to the tsetse fly, for the ravages of the sleeping sickness were arrested only by evacuating the lake shores. It was not the mountains of the Isthmus of Panama that defeated the French in their great project, but the mosquito. The United States succeeded in completing this undertaking of uniting the Atlantic and Pacific Oceans only after they had curtailed

and conquered this fever-carrying insect. It has long been known that plagues leap from patient to patient with the flea, while the house fly is one of the chief carriers of typhoid. The agency of insects in the spread of disease is constantly being revealed in many ways.

Then too, the ravages of insects do more damage to crops than the vagaries of the weather, and are the deciding factor in the success or failure of cultivation. Our stored harvests, our reserve food supply, our furniture, our clothing, our manuscripts and books are objects of their attack. The annual damage wrought by insects in the United States is astounding, even to those who have a special interest in entomology. The destruction to farm crops alone is \$834,000,000. The injury to animals and animal products due to insect ravages is placed at \$432,000,-000. Add to these the enormous damage to fruit and forest trees, ornamental shrubs, plants, household goods and foods, and the costs mount up into the billions. It is interesting to note that the loss of \$200,000,000 yearly is attributed to clothes moths alone. It is many years since these diminutive creatures of the animal kingdom became a curse, and yet with all our boasted progress and improvement the foremost nation of the world has an annual loss of a billion and a half dollars to reckon with as the curse of sin.

The earthquake as a continuing calamity and a punishment of sin is more prominently set forth in Bible prophecy than in narrative. But at least one terrible earthquake is mentioned in the Old Testament. This took place in the days of Uzziah, king of Judah, and Josephus tells us that the ground was so thoroughly shaken that a rent was made in the Temple through which the rays of the sun shone. That this earthquake was of an awful character may be

learned from the fact that Zechariah, two hundred years later, speaks respecting it: "Ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah" (Zech. 14:5). It would also appear from Amos 1:1 that the event was so striking and left such a deep impression upon men's minds that it became a sort of epoch from which to date and reckon time.

It would seem from the frequent reference by the prophets to the earthquake that its visitation of horror was largely to be experienced by future generations. Our Lord plainly tells us (Matt. 24:7) that before His return to the earth "there shall be famines, and pestilences, and earthquakes, in divers places," while the writer of Revelation in his tribulation scenes speaks of the earthquake again and again. In the day in which we live we are beginning to realize the truth of these things. A recent writer in the Scientific American relates that there are now about nine thousand earthquakes recorded every year on instruments adapted to that purpose. He says: "About five thousand would be perceptible by us in the vicinity of the origin, and some would startle, injure and kill us if we were out of doors. Something more than one hundred would do more or less damage in settled countries."

It is noteworthy that the three most destructive earthquakes on record have marked the beginning of the twentieth century. At Messina, in 1908, 250,000 perished, while in the Chinese earthquake of 1920 the loss of life approximated a million. The appalling earthquake in Japan (Sept. 1, 1923) is not only recorded as the greatest in the history of the world, but is regarded by many as the most conspicuous act of God since the war. An area of forty-five thousand square miles was laid waste. In this territory there were five large cities, seventy per cent of which were destroyed. One hundred and sixty-five thousand lives were lost, while property damage is estimated at more than a billion dollars. The Japanese earthquake was made more horrible because it was accompanied by wind and fire. Fire, always a dreaded consequence of earthquake, is in modern days made more terrible by gas mains and oil tanks. One eye-witness describes Tokyo a living hell as a result of the explosion of its oil reservoirs, and many thousands were burned alive. That this earthquake was a divine judgment is only too evident. It was aimed at the paganism and growing materialism of Japan. Only a few foreigners were killed, while practically all the missionaries escaped. This was because the earthquake came at the right time of the year, the right day of the week, and the right time of the day for the occidentals to escape. This particular Saturday followed the Emperor's birthday, and practically the entire foreign community took advantage of the weekend for leaving the city. The missionaries were still at their summer conference at Karuizawa and were just packing their baggage to return to their work. The blow was aimed at Japan. A Japanese gentleman in London, not a Christian, exclaimed when he heard the news of this great catastrophe: "This has come from heaven. Japan was sunk in materialism and something had to happen."

In the last fifteen centuries Japan has had a great earthquake every ten years. In the last two centuries she has had one every five. As India with its 350,000,000 gods is the home of idolatry and also the home of famine, so Japan, the home of a Christless civilization, is also the home of the earthquake.

We know a great deal more about earthquakes today

than our forefathers, but the increased knowledge of the years has not reduced the number of these catastrophes or in any way lessened our helplessness in the fury of their power. It is true that the scattering of the human race would tend to mitigate the danger and damage of these convulsions of the earth, but the persistency of men to congregate in centers "to make a name for themselves," has greatly increased the destructive possibilities of the earthquake. Despite the fact that Tokyo and Yokohama rest upon what is recognized as an earthquake center, instead of removing the capital to Kyoto or some safer locality on the island, the Japanese in defiance of natural law, if not to God's program of dispersion, have persisted in rebuilding these ill-fated cities and establishing their former magnificence. But they have not conquered the earthquake, nor removed the probability of another tremendous disaster, and it will be interesting to watch what will be the outcome of this effort of mankind to organize and centralize his interests in order to improve his material prosperity without God.



## CHAPTER X

## THE EARTH'S GLORY AGE

The Word of God replies clearly and conclusively that great terrestrial changes must be effected in preparation for earth's glory age.

In speaking of the events in the last days, Isaiah says of the inhabitants of the earth, "They shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth" (2:19). The same prophet in another place declares, "I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger" (13:13). Joel makes a similar statement (3:16); while Haggai declares that it is a catastrophe that will affect the entire earth: "Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land" (2:6).

The writer of Hebrews confirms the Old Testament prophets in this statement, adding this comment, "Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain" (12:27). Thus the artificial construction of the earth, the things in which men have gloried, shall fall, but the word and works of God will abide, for they cannot be shaken. Christ not only speaks of this impending catastrophe, but also designates the time of its appearance: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall

not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken" (Matt. 24:29; Mark 13:25).

The words of Christ suggest not merely terrestrial but celestial disturbances, and these are not the only passages in the Bible where we are led to believe that the catastrophe will be of such proportions that it will affect the various members of the solar system. Luke says, "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken" (21:25, 26). Joel declares that "the sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come" (2:31). Such a clear vision of impending disaster did this prophet have that in the next chapter he again predicts that "the sun and the moon shall be darkened, and the stars shall withdraw their shining" (3:15). Amos even goes so far as to tell us the time of day that the blow will fall: "It shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day" (8:9). Zechariah gives a further description of the celestial phenomena that shall prevail: "And it shall come to pass in that day, that the light shall not be clear, nor dark: but it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light" (14:6, 7).

One would judge from this description that both the sun and the moon will temporarily cease to function and that it will be evident to the inhabitants of the earth that some great disaster of the solar system has taken place. Attention has already been called to the fact that great earthquakes are frequently mentioned in the book of Revelation, but in close connection with this the writer also says: "The sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind" (6:12, 13).

It would seem from these various predictions that the earth will pass through a catastrophe that will exceed even that of the Deluge and will compare with the one suggested in the opening verses of Genesis. God may use the same means for bringing about a cataclysmic end of this age. Lowell, the astronomer, has pointed out that it is not impossible for us to believe that even now there may be a gigantic sun traveling in our direction at the rate of ten miles a second. Its light would be concealed because it has long since become extinct. The approach of such a celestial monster, thousands of times the size of our planet, would be detected by the perturbations of our outer sentinels, Neptune and Uranus, long before the reflected light of the sun would render it visible.

Possibly before such a burnt-out sun would be visible its influence would be manifest upon the activities of Jupiter as well. As it approaches the solar system it would be many times brighter than Venus, and by the time it reached Mars it would appear to the naked eye nearly as large as the moon, and shine with equal brightness. One hundred fifty days later it would reach the orbit of the earth, and our destruction or preservation would depend largely upon what point of the orbit we occupy. Twenty-seven days later the two suns would pass in close proximity to each other

and vast portions of their surfaces would be torn away, new planets might be formed, and the entire solar system deranged.

It is interesting to note how closely the passing of an ancestral sun through the solar system fits into the Bible description of the next catastrophe. The gradual approach of such a gigantic body would allow sufficient time for its manifestation and create universal consternation, "men's hearts failing them for fear, and for looking after those things which are coming on the earth." Again, the tremendous surface of this celestial visitor passing between the sun and the earth would explain why "the sun shall be turned into darkness, and the moon into blood." The powerful pull that its presence would exercise upon the planets would explain why "the stars shall fall from heaven, and the powers of the heavens shall be shaken." There would be great meteoric showers, while dismembered portions of the planets would fall upon the earth like great hail stones (Rev. 16:21).

The probability of the havoc and damage created by the fall of meteors is far greater than is generally supposed. As has already been indicated in a former chapter, meteors are relics of a former catastrophe, and it is only the cushion of atmosphere that surrounds the earth which retards their progress and causes them in most instances to be consumed before reaching the earth. But a recent editorial in one of our daily papers asks the question, "Will meteorites destroy us?" and then goes on to describe what happened on June 30, 1908, when the most gigantic meteorite of which astronomers have any knowledge encountered the earth:

"Luckily enough for the world's many teeming cities and its less thickly settled rural or suburban sections, the enormous missile from another planet struck the earth in the remote province of Yennissel, Siberia, and its only victims were a few million trees and a herd of 1500 reindeer. A Russian exploring party sent to the scene soon after the phenomenon had been reported by still frightened peasants, found an area several miles in diameter where the earth was torn and furrowed as if by a gigantic harrow. At the nearest settlement, fifty miles away, two farmers were knocked down by the blast of the meteor's fall and scorched by its heat. Both the heat and the explosion following the meteor's impact with the earth were felt by railway passengers and workmen four hundred miles distant.

"There is nothing to prevent such an occurrence; nothing to prevent a shower of such meteors falling on us in case a considerable portion of another planet should break off from the main body and go tumbling into space."

While this is being written, the newspapers are announcing another huge meteor which raced over south Georgia and a part of South Carolina, and exploded in the Atlantic Ocean with a shock that frightened thousands and caused people of many cities to believe that there had been a violent earthquake. The meteor was described as looking as large as an office building, and that its strange brilliance turned night for a moment into the brightness of day. While houses were shaken and the people thoroughly alarmed, no damage was done owing to the fact that the enormous missile fell into the ocean rather than upon the land.

Unless the earth at that time was some distance from the pathway of such a celestial sun, it could not escape the fate of that doomed planet which most probably in an earlier catastrophe was completely dismembered and broken into a thousand planetoids. If traveling in the vicinity, it would be terribly and thoroughly shaken, and experience planetary perturbations and meteoric showers—granted that it was not completely dismembered.

Not only does the Word of God reveal to us the assurance that the earth will experience another catastrophe, but also we are provided with a reason for such a cataclysm. The Holy Spirit gave to Paul a great vision concerning the future of the earth. He looked down through the years and saw the great day in earth's history when the plan of God was to be fully consummated. Very plainly he tells us that the crowning day of the earth's existence and the crowning creation of God's gracious plan are yet to be revealed: "For the earnest expectation of the creature waiteth for the manifestation of the sons of God" (Rom. 8:19). Following this he tells us that creation was unwillingly cursed because of the sinfulness of angels and men, and that the time will come when it will be delivered from the bondage of corruption to welcome the children of God. Four times Paul tells us that all creation is anxiously waiting to honor the sons of God.

In other words, the whole creation, suns upon suns, systems upon systems, immensity beyond comprehension will center its attention upon what will transpire upon this little earth, and the reason for all of this is because God hath graciously seen fit to make this world the stage of the universe, and His only begotten Son the central figure of time and eternity. These sons of God, for the manifestation of which all creation waits, are those who have been born into the family of heaven through faith in their crucified Lord; and because the day has come in which the King of heaven is to be glorified, those to whom He hath

given power to become the sons of God will be glorified with Him. Until the day arrives for Christ to be glorified, the whole creation will continue to groan and travail in pain, while the names of those most fortunate, most happy sons of God will remain concealed from the eves of principalities, powers and angels.

A strong argument supporting the theory of another catastrophe is the need for the curse to be removed from the earth. This is why it travails and groans in pain, bearing as it were the sins of a fallen race. In the first place, the curse must be removed from the vegetable kingdom. We remember that this was the first curse pronounced in the garden of Eden: "Cursed is the ground for thy sake; . . . thorns also and thistles shall it bring forth to thee." But in the renovated earth which will follow such a catastrophe, the vegetable kingdom shall be delivered from this bond of corruption: "The wilderness and the dry land shall be glad; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing" (Isa. 35:1, 2, R.V.). "The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off" (Isa. 55:12, 13). "Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt" (Amos 9:13).

In the second place, the curse upon the animal creation must be removed. The wild beasts were not always so. but their nature has been changed since the curse of God went forth from Eden. Now they will cease to devour one another, and poisonous and pestilent insects will no longer be a terror to men. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain" (Isa. 11:6-9).

In the third place, conditions must be changed upon the earth so that there will be freedom from sickness that the long life enjoyed by the antediluvians may be restored. This is what will come to pass. So great will be the longevity in this blessed time that a person dying at a hundred years old will be counted as a mere child: "There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands" (Isa. 65:20-22). "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert" (Isa. 35:5, 6). "And the inhabitant shall not say, I am sick: the people

that dwell therein shall be forgiven their iniquity" (Isa. 33:24).

In the fourth place, there must needs be a new arrangement of things in order that the child may receive his proper place in life. We remember that Christ put the child and not the adult in the center of the group (Matt. 18:2), and warned the proud, forgetful world, "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven." No period of life is so quickly forgotten nor so shamefully neglected as the child life. That old pagan philosopher Socrates frequently said that if he could get to the highest point in Athens he would lift up his voice and proclaim, "What mean ye, fellowcitizens, that scrap every stone to get wealth together and take so little care of your children to whom ve must some day relinquish it all!" What a picture of the American nation today where there are thirty-six million boys and girls growing up without any moral or religious training! The four hundred thousand runaway boys in America are a mute testimony to as many fathers who have previously run away from their sons.

Malachi shows that the great purpose of Elijah the prophet coming as a forerunner of the great and terrible day of the Lord, is that he may turn the hearts of the fathers to the children and the hearts of the children to their fathers; and Zechariah describes a new environment in which the child will come to his own. He will no longer be neglected and crowded out of his lawful place: "Thus said the Lord of hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man

with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof. Thus saith the Lord of hosts; If it be marvelous in the eyes of the remnant of this people in these days, should it also be marvelous in mine eyes? saith the Lord of hosts" (Zech. 8:4-6).

In the fifth place, it is evident that there must be a great change in the atmospheric conditions, and the curse which followed the flood be removed, in order that the favorable conditions the antediluvians enjoyed may once more be found on the earth. There will be no tornadoes, intense cold, devastation by disastrous floods or earthquakes during the millennium. For this reason the position of the earth relative to the sun must be altered. Possibly there may be another shifting of the poles that they may be restored to their original place and the world once more enjoy a climate of perpetual spring with all its far-reaching possibilities. When we consider that life will be greatly prolonged and some may even live the entire period of the millennium, it is quite evident that the population of the earth will grow more rapidly than at any time in its history. If the more equable climate that existed before the Deluge were restored it would be possible for men to live comfortably and happily on a much larger portion of the earth than at present.

We read of another feature that will add to the benefits of the people living at that time which was probably unknown to the antediluvians: "Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the strokes of their wound" (Isa. 30:26). We can

only conjecture what changes in the position of the earth relative to the sun will be necessary in order to bring about these special blessings, but it is only too evident that either the illumination of the sun will be greatly intensified or the present orbits of the earth and the moon completely altered, which could be brought about only by an upheaval in the solar system.

In the sixth place, there must be some sudden circumstance that will restore the unity of language the human race enjoyed before the tower of Babel. The curse of the confusion of tongues will be removed and all of the people will use the same language, which will not only unite the race and remove the possibilities of misunderstandings, but also add greatly to its common comfort and happiness. Zephaniah predicts, "Then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent" (3:9).

In the seventh place, there must be some arrangement whereby the curse of the tempter may be removed. Ever since man fell through his allurement, Satan has occupied the position as god of this world and has been the ruler of the air, which with his host of angels he has occupied as a dwelling place. But we find that while he shall have special privileges during the terrible days of the tribulation immediately preceding the millennium, with the coming of Christ the "strong man" shall no longer keep his palace and his goods in peace, because a stronger than he has come upon him, and overcome him, and taketh from him all his armor wherein he trusted, and divideth his spoils (Luke 11:21, 22). During the glorious period of the millennium Satan will be chained. In fact, it is the binding of Satan

which makes possible the reign of righteousness the nations shall enjoy when Christ is enthroned as King of the world (Rev. 20:2, 3).

Finally, there must be divine intervention, not only that the curse may be removed, but that the earth may be prepared to receive her King.

> "Joy to the world; the Lord is come! Let earth receive her King; Let every heart prepare Him room, And heaven and nature sing.

"No more let sin and sorrow grow,
Nor thorns infest the ground;
He comes to make His blessings flow
Far as the curse is found."

Peter, in his powerful sermon in Solomon's porch, announced that the heaven must receive Jesus Christ "until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:21). The center of this promise is the fact that He whom the heaven has received will come back. The restitution of all things as spoken by the mouth of all the holy prophets is what constitutes the millennium, but there could be no millennium until the Lord is revealed from heaven: "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him" (Eph. 1:10). This dispensation of the fulness of times and the restitution of all things in Christ is the millennium. In Colossians the second coming of Christ is spoken of as the reconciliation of all things (1:20), while in Philippians we are told of that wonderful day when "at the name of Jesus every knee should bow, of things in heaven, and things in

earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (2:10, 11). The Lord Jesus Christ will receive His throne and with it all the glory, power, and honor that belong to Him.

The order of these last events is given in Matthew 24:29, 30. First the days of tribulation, then the catastrophe, and finally the appearance of "the Son of man coming in the clouds of heaven with power and great glory." Zechariah tells us that "his feet shall stand in that day upon the mount of Olives, which is before Jerusalem" (14:4). In other words, He shall return to the same place, and in the same manner that the disciples saw Him depart into heaven (Acts 1:11).

But before His feet touch the earth the way will be prepared for His coming: "Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it" (Isa. 40:4, 5). There will be a great earthquake in Palestine; the physical features of the Holy Land will be completely changed. That depressed valley of the Jordan, which remains as a reminder of the awful fate of Sodom and Gomorrah, will be elevated. The topography of the country will be so completely changed that "living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea" (Zech. 14:8), and the rivers which Ezekiel saw flowing by the millennial temple in Jerusalem shall become an actuality.

Then "the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one" (Zech.

14:9). God will make His enemies His footstool, and He will rule in their midst. His magnificent and majestic reign will extend from sea to sea. The heavens above and the earth below will resound with His praises. "All kings shall fall down before him: all nations shall serve him. For he shall deliver the needy when he crieth, the poor also, and him that hath no helper" (Ps. 72:11, 12). With the Prince of Peace upon the throne "nation shall not lift up a sword against nation, neither shall they learn war any more" (Micah 4:3). Truly it will be an age of glory; glory for the earth, glory for the vegetable kingdom, glory for the animal kingdom, glory for the redeemed of the human race, and above all glory for the King of kings and Lord of lords. "His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed" (Ps. 72:17).

### CHAPTER XI

## THE EARTH, THE CAPITAL OF THE UNIVERSE

HE glory age will not be the final period of man's existence. The millennium is the culmination of the kingdom of heaven, which is the fitting climax of earth's history; but it must have an end, when Scripture shows that the reigning Christ shall deliver up the kingdom to God, even the Father (1 Cor. 15:24, 25). A still greater day for the earth is coming. The larger kingdom of God, which includes the kingdom of heaven and embraces the entire universe of universes, is to have the earth for its center and capital.

Before the earth can truly become the center of the universe it will have to be purified by fire. This will be the circumstance which will call for its last catastrophe. The passage in 2 Peter (3:10) is perhaps a little misleading. It is true that the elements shall melt with fervent heat and the works of the earth shall be consumed, but may it not be an earth purified by fire rather than one to be annihilated for which we are directed to look? Elsewhere we are told the earth abides forever (Eccles. 1:4), and this would be impossible if the present globe were to be supplemented by another.

Some great celestial catastrophe might completely alter conditions upon the earth. We can only speculate how this will be brought about, since the Word of God has not revealed to us the means of its accomplishment further than that fire will be the purifying agent. This planet will be marvelously prepared for the last and most distinguished period of its history. "Of old hast thou laid the foundation

of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture thou shalt change them, and they shall be changed" (Ps. 102:25, 26).

But why are a new earth and a new heaven necessary? Will not the millennial conditions be ideal? Why should millennial civilization be obliterated by such a disastrous instrument as fire? Fire is a great purifying agent, and it will be employed as it was after the angels' rebellion (Gen. 1:2) that all trace of human sin may be eradicated from the face of the earth. The catastrophe that introduced the millennium removed the curse of sin, but the postmillennial catastrophe will remove sin itself.

While Christ is reigning upon the earth during the millennium the vast majority of the people will be converted, but nevertheless there are some who will continue in sin. These will only yield a feigned obedience to the King of kings. The psalmist speaks of this professed allegiance: "Through the greatness of thy power shall thine enemies submit themselves unto thee" (Ps. 66:3). Many contend today that all man requires in order to be good is a proper environment, but here, under the very highest and best government and environment, we will find man yielding feigned obedience to Christ, and when opportunity comes for rebellion, once more lifting up his hands against Him. As God will permit no one to enter into that holy and happy eternal state but those who love Him, we can understand why Satan must be loosed at the end of the millennium in order that this feigned fidelity on the part of the wicked may be exposed.

Once more Lucifer will be able to deceive the nations with a rebellion against God, and will be successful. His

organized army will appear before earth's capital, Jerusalem, for the purpose of overthrowing the existing form of government and establishing another (Rev. 20:7-9). The fire that comes down and destroys this apostate army will undoubtedly be a part of the great conflagration that will purify the earth. As the saints of God were caught up and delivered from the tragic period of tribulation, so the loyal adherents of the King will be protected from the burning fire that shall consume the sinful dross and debris of the earth.

The last chapters of Revelation give us a picture of the new heaven and the new earth.

In the first place, it is to be observed that there is no more curse. Much of the curse was removed before the millennium, but the occasion of the curse was not entirely eliminated. It would be better to translate the verse in Revelation 22:3, "There shall be no more the accursed thing," which has reference to sin and the instigator of sin rather than penalty and punishment. Satan shall not merely be chained for a period, but shall be cast into the lake of fire for eternity, from whence he shall no more come forth to trouble the nations.

In the second place, it is to be observed that there is no more death. While man's physical environment will be greatly altered during the millennium, his natural body will not be transformed until later. Births and deaths will continue among the human race as hitherto, but with the passing of the glory age there will end the days of mortality. The natural body shall be supplanted by the spiritual body, and the terrestrial temple shall give way to the celestial.

Postmillenarians have often quoted the passage, "Flesh and blood cannot inherit the kingdom of God" (1 Cor.

15:50), as a conclusive argument against the bodily return of our Lord and the establishment of His millennial kingdom on earth. But it must be observed that the Scripture distinguishes between the kingdom of Christ and the kingdom of God. Flesh and blood shall indeed enter the terrestrial kingdom of Christ. In fact, we read that while men live longer, death will be in evidence up to the very end of a thousand years: "For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death" (1 Cor. 15:25, 26).

But in the celestial kingdom of God which will follow the millennial kingdom, those who died in corruption shall be raised in incorruption; those who died in dishonor shall be raised in glory, and those who died in weakness shall be raised in power. In the purified and glorified earth, through the midst of its capital city, will be flowing the river of life. On either side of its banks will be growing the tree of life, the leaves of which will be for the preserving of the health of the nations. Then shall be fulfilled the promise, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God" (Rev. 2:7).

In the third place, it is to be observed there will be no more night. During the millennium "the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days" (Isa. 30:26). If the position of the earth relative to the sun was shifted to the orbit of Mercury she would receive seven times as much light as at present, while the light of the moon would be greatly intensified. It is more probable, however, that the passage of a celestial visitor through the solar system would be less likely to alter the present orbit of the earth than

to agitate the activity of the sun so that it would radiate for a period at least, far more heat and light than it does at present. This increased expenditure of energy would correspondingly multiply the illumination of the earth and moon as well as the other members of the solar system.

In the postmillennial earth we see that the great luminaries of the heavens are no longer necessary. In all probability this earth will be a self-luminous and flaming orb in which only glorified, immortal men can dwell. More dazzling than the sun or the light of the largest stars, the earth will be the radiant point of the universe.

In the fourth place, it is to be observed that there is to be no more sea. During the millennium men would live to an advanced age and the population of the earth would be greatly increased, but if the shifting of the poles would return the tropical climate to the arctic regions millions more would be accommodated in what are now the uninhabitable portions of the globe. While births and deaths will never alter the numbers that will populate the new earth, its capacity will be tested by the great multitude of angels and saints which will gather at this center of the universe. But the vast portions of the globe which are now surrendered to the oceans will then be available. The seas which now cover three-fourths of the globe will be dried up, and the new earth will provide abundant room for the great number whose names are written in the book of life.

In the fifth place, it is to be observed that there will be no more cities. The glory of man's civilization was his cities, but these will all have been destroyed in earth's great conflagration. The city is not only the product of man's pride, but it is the seat of his sin. When Abraham left the decadent civilization of Ur to dwell in tents with Isaac and

Jacob, "he looked for a city which hath foundations, whose builder and maker is God" (Heb. 11:10). The patriarch had a vision of the eternal city which shall be revealed in the final age of earth's history. The new Jerusalem which comes down from heaven will be far more majestic and magnificent than the capital of the millennium. It will be the capital of the universe. According to Seiss, its boundaries would reach from farthermost Maine to farthermost Florida, and from the shores of the Atlantic to the Rocky Mountains. It would cover all of Great Britain, Ireland, France, Spain, Italy, Germany, Austria, Prussia, European Turkey, and half of European Russia. The greatness of Nineveh, Babylon, Rome or Paris, London, New York, yes, even the greatness of the millennial Jerusalem will be totally eclipsed by the city of God. It will be the center of all creation, and its presence upon the earth will mightily magnify this little planet and designate it as the capital of the universe of universes.

In the sixth place, it is to be observed that there will be no more temple. Even in the millennial dispensation the world will not be without a temple. It was the meeting place between God and His people, set aside for His honor and glory. But now that the earth has been purged from sin God will re-enter it and dwell with His people. Instead of the temple there will be the throne. It is a solitary throne; it is an unshared throne; it is a changed throne; it is an eternal throne. Unlike our Lord's millennial throne its majesty is unshared and unique. Saints reign, but their thrones, if they have thrones, are not named. It is the presence of God upon His throne which will so marvelously illuminate the earth and make the glory of its light to exceed that of the sun. Instead of bringing their offerings to the

temple, the kings of the earth shall bring their glory and honor to the throne of God. It is the presence of God upon His throne that will make the earth the metropolis of the universe.

Now we have reached the apex and finale of the eternal state in a culmination which brings the Bible's most farreaching prophecy to a close, "And they shall reign for ever and ever." Not, "They live and reign a thousand years," but rather, "They reign until the ages of ages." And here the final words of Scripture leave the sons of God. They are clothed as princes of eternity, the supreme officers through whom the throne acts with regal activities and enormous responsibilities. Here we have fulfilled our Lord's words, fathomless and supreme, "The glory which thou gavest me I have given them" (John 17:22). Here is realized in all its marvelous magnificence that glorious, golden promise, "He that overcometh shall inherit all things: and I will be his God, and he shall be my son" (Rev. 21:7). Sons of God! Heirs of glory! Princes of supreme sovereignty! Participants of endless bliss!

"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power" (1 Cor. 15:24). The closing chapter of the world's tragic history is now complete. The earth ceases to be the theater of the universe and commences its eternal career as the center of creation and the capital of the kingdom of God.

#### LATER ASTRONOMICAL DATA ON CHAPTER I

Sir James Jeans, one of the most scholarly of modern astronomers, and perhaps recognized as one of the best authorities in this science, in his book The Universe Around Us (1929), has probably spoken the last word in astronomy. As he gives special attention to the problems of cosmogony, his testimony regarding the possibility of other habitable worlds is most interesting. Professor Jeans points out that "the old view that every point of light in the sky represented a possible home for life, is quite foreign to modern astronomy. The stars themselves have surface-temperatures of anywhere from 1650° to 30,000° or more, so that there is no type of astronomical body in which the conditions can be favorable to life except planets like our own, revolving around a sun." But he adds, that the planets are very rare and that there is not a chance in a hundred thousand for a distant sun to be surrounded by them. Even then, life might not obtain a footing, since the planets would be either too hot or too cold.

"Apart from the certain knowledge that life exists on the earth," he says, "we have no definite knowledge whatever except that, at best, life must be limited to a tiny fraction of the universe. Millions of millions of stars exist which support no life, which have never done so and never will do so. Of the rare planetary systems in the sky, many must be entirely lifeless, and in others life, if it exists at all, is probably limited to a few planets. There is no definite evidence of life, and certainly no evidence of conscious life on Mars—or indeed

anywhere else in the universe."

In another chapter Professor Jeans speaks of our recent success in measuring the temperature of the various planets, and in every instance it appears to be just about what might be expected from the amount of heat received at that distance from the sun. For instance, the temperature of Jupiter has been measured as 238° below zero. Mars registers 94° below zero at the poles, and below freezing in the equatorial regions a good portion of the day and all of the night. The night temperature of Venus appears to be fairly uniformly equal to 13° below zero, but a temperature of considerably above 100° would be maintained throughout the day. The day temperature of Mercury has been recorded as 662°, heat so intense as to melt lead.

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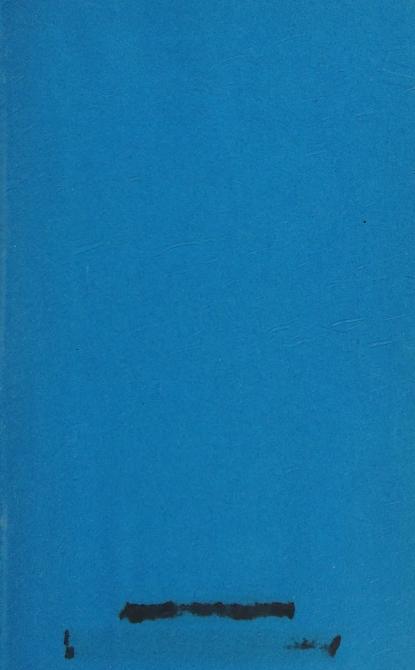
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